A HEBREW CHRESTOMATHY

DESIGNED AS THE FIRST VOLUME

OF A COURSE OF HEBREW STUDY.

BY
MOSES STUART
Associate Professor of Sacred Literature in the Theological Institution
at Andover.

1829.

ANDOVER:
FLAGG AND GOULD, PUBLISHERS AND PRINTERS.
Codman Press.

PREFACE.

The title given to this little volume, (Chrestomathy, from the Greek χρηστὴ μάθη, *simple instruction, easy learning)*, may seem strange to an ear accustomed merely to our common circle of English words, among which it is not found. It has, however, been long in general use, among most of the nations on the continent of Europe; and not in the Latin language only, but in their own respective dialects. It is a convenient *technical* word; and on this account, I have adopted it as the title of this work.

Chrestomathies in Latin and Greek, have long been employed for the instruction of youth, in most of the countries of Europe. The utility of them is so evident, that scarcely any one has ventured to call it in question. A great variety of them are now current in our own country; although they do not bear the appellation to which I have been adverting. So general, moreover, is the conviction of their utility, that the practice of employing them has extended to all the modern languages, which are studied among us to any considerable extent. The French, the Italian, the German, and the Spanish, all have their respective Chrestomathies; and this, to the great convenience of learner and teacher.

On the continent of Europe, however, where Chrestomathies in nearly every language that is studied, are almost universally employed, there has been some diversity of opinion among the learned, about the expediency of employing Chrestomathies in the Hebrew language. The late J. G. Eichhorn, of Göttingen, so well known to the literary world, in his *Bibliothek*, (a long continued and very able work, made up of learned reviews, essays, etc.), was accustomed to speak with much disregard of Hebrew Chrestomathies, and to protest against them. Others have done the same thing. But the reason of this is evident; and it must be acknowledged, also, that it was sufficient. Of all the Hebrew Chrestomathies which I have yet examined, (and I have seen most of them which have acquired any considerable name), none have been conducted on a plan, which affords substantial aid to the learner. Most of them have been almost a mere reprint of select parts of the Bible; and often times, of some of the most difficult parts of all the Scriptures, merely because the *rhetorical* qualities of the pieces selected were very striking. Against such Chrestomathies Eichhorn might well protest; for why should not the student at once purchase his Hebrew Bible, and study in that the lessons printed in his Chrestomathy, rather

than purchase another book which offered him nothing more than a part of the simple text of his Bible?

A few Chrestomathies have contained notes, mostly of a kind which have respect to higher or lower criticism; but very few offer any considerable assistance in respect to grammatical analysis. Of course, books of this class have never satisfied the wants of beginners, and therefore they have soon fallen into neglect.

So far as my knowledge of Hebrew Chrestomathies extends, none have yet been published, which are like the present in regard to the specific object to be attained. It remains therefore for an experiment to be made, in order to determine whether a *Hebrew* Chrestomathy, more fully adapted to the wants of beginners than has been usual, will not find as good encouragement, and be of as much utility, as a Latin or Greek one. On this experiment the present little volume ventures; not claiming to have accomplished all which may be desirable, but aiming at least to break the way, in which others may follow, and do for the Hebrew that which has in some cases been so admirably accomplished for other ancient, and for the modern languages.

That which is done *viva voce* in the lecture-room, and addressed to the ear of Hebrew students, on the continent of Europe, it is my aim to exhibit here to the eye of our students, on printed pages. The author of this small volume, while he cherishes the highest regard for the profound and extensive erudition of many scholars and teachers in the old world, still professes himself unable to see how a beginner in Hebrew, who receives *oral* instruction *ex cathedra*, (and writes down as well as he can, which at the best must be very badly at first, what is dictated to him, phrase by phrase, or word by word, and then cons over what he has written), can be more profited, than to have the same instruction, of which he has made but an imperfect copy in his notes, *fully* exhibited in a well printed book, and so arranged, that recurrence to it is, at all times, easy and without the danger of mistake. With all his deference to the great masters of teaching in Europe, he cannot persuade himself, that in this point they are not mistaken, at least, with regard to the *elementary* part of linguistic study; and above all, in regard to such a language as the Hebrew, the writing down of which is so difficult for the unpractised beginner. No wonder that so few in Europe ever pursue the study of the Hebrew to any great length, while the process of acquiring it is made so tedious; and while (it may be added) their studies are conducted on a plan, which makes the learner rather a *passive recipient* than an *active agent*. The human mind, from its very nature, cannot long follow such a course of study with much satisfaction.

In regard to the selection of pieces for this Chrestomathy, it has been my design to choose those which are easy, and, in some respect or other, of special interest; and which may therefore serve

at once to excite the student and to instruct him. If any one should suggest, that there are other pieces in the Old Testament of equal or of superior interest, and which ought to have been preferred, I shall not dispute the point with him; for in a book, which is *all* divine, and of such a compass as the Old Testament, it would be strange if some thirty chapters should comprise all that is striking, and useful, and beautiful. It were easy to make out many more volumes of Chrestomathy, like the present, and yet to leave much behind, which one must pronounce very excellent. My plan has been, to take that which might serve to aid and to instruct the beginner; which is easy, and yet inviting; and in following this plan, I have, of course, omitted most of the awfully sublime parts of the Old Testament, nearly all of which are replete with exegetical and grammatical difficulties. How incongruous it would be, in a selection of such pieces as the present, to be guided only by rhetorical taste, and to make out a book merely containing "the beauties of the Bible," no considerate person will fail to perceive.

I have extended the selection so far, as may serve the purposes of an introduction to the regular, *exegetical* study of the Hebrew. My views of the importance of accurate, grammatical analysis, are sufficiently explained in the notes appended to this volume. In estimating the present work, I must beg the reader to remember, that my *principal* design is, to aid the student in the *grammatical* study of the Hebrew. All else besides this, is added for the sake of smoothing the way, and making it more attractive. No student of any understanding, can long content himself with the mere study of words, forms, and syntactical constructions; he must understand, in some good degree, the meaning of what he reads, in order to take any pleasure in it. Recognizing this principle of our nature, I have all along, from the very outset, added such brief exegetical remarks as may assist the beginner, and make his progress more agreeable to him. As the Notes advance, they become (as is proper) more exegetical, and less grammatical. But no grammatical difficulty whatever is wittingly passed over, without an attempt at explanation. The exegetical remarks are, for the most part, very brief; but, I would fain hope, such as are better adapted to beginners, than if they were more formal. What is sometimes given in a single sentence, has cost me hours of study. But the parade of learning would ill become a book of this kind; and I would rather hazard the imputation of having written too briefly, than of having made out a great book, which the learner could neither relish nor understand. A case like the present I take to be one, in regard to which it may be truly said, μέγα βιβλίον μέγα κακόν.

Some of the investigations, which led to remarks made at the close of various pieces in this selection, have cost time and effort which critical students, and probably such only, will know well how to estimate. If these remarks should prove to be useful to the

learner, either in the way of instruction or of excitement to further investigation, it will be more than a compensation for all the labour bestowed on them.

The expense of publishing books of criticism on the Hebrew language, and of printing Hebrew, is a thing that is yet but very imperfectly understood, in our country. That the public may be enabled to make some proper estimate of it, and so to judge, on good grounds, whether the price of books like the present is put too high, it is proper to state, that the labour of correcting a printed sheet of Hebrew, with the accents, is at least *twenty five* times as much as that of correcting English printed with a type of the like size; and that the labour of the printer in setting up and correcting such a sheet, is at least *six* times as much as that of executing a sheet in English. Then the labour of the original writing or composition, where so many Hebrew words are to be written as occur in the notes to this volume, is, at least, *four* times as much as that of composing a like quantity in mere English. Besides all this, no sheet is contained in the present volume, which has not, in the printing, gone through at least *five* several corrections or revisals, besides the corrections of the printers. Let those who know how to estimate the severity of such labour, judge, in view of these facts, whether the present book and others of a similar character, can reasonably be asked for at a lower price than that at which they are actually sold.

If the reader should find the Hebrew text contained in this volume to be accurately printed, (which I trust will be the case), he must attribute this, in good part, to the untiring diligence and praise-worthy accuracy of Mr. William G. Schauffler, of Stuttgard in Germany, a member of the present Middle Class in our Theological Seminary, who made the three first revisals of it, as it came from the printers' hands; to the kind and valuable aid of Mr. C. E. Stowe, one of the assistant Teachers of the Greek and Hebrew languages here, for the present year, who went through with another complete revisal; and to the unwearied diligence and patience of the printers and publishers, who have spared no pains to accomplish all which I wished to be done. Several errors in the text of Van der Hooght, (from which the Hebrew is copied), have been detected and corrected; but how many more are committed, time will develope. He who has once printed Hebrew, will never boast of security against being detected in some errors. The types break off or draw out, and frustrate the hopes which his labours at correction had led him to cherish; the ink does not always reach the minuter vowels and accents so as to give a due impression; and where there are so many objects of attention, as the printing of Hebrew with vowels and accents necessarily presents, *humanum est errare.* I can only say, that I have done all which my time and circumstances rendered it possible for me to do, in or-

der that the text might be correct. The *whole* book has gone through the hands of Mr. Stowe, as well as my own, in the correction; and although not immaculate, will, I hope, be found to be so far accurate as not to give the student much trouble.

The reader will observe, that from the 56th page onward, 16 pages are numbered, 56*a*, 56*b*, etc. The reason of this is, that when the printing of the book was commenced, both parts of it, viz. the Hebrew text, and the Notes, were begun at the same time, and 56 pages were allowed for the first part, so that the Notes were commenced with p, 57 etc. But in printing, the numerous breaks in the Hebrew text, and especially the poetic part of the Hebrew, occupied much more room than was anticipated; so that, in order to comprise what was desirable in the Chrestomathy, it was necessary to extend the Hebrew 16 pages beyond the space that had been left for it. This will occasion no inconvenience to the reader; but it is proper to say, on account of the publishers, that this volume contains 16 pages more than it seems to contain.

As the circle of *elementary* Hebrew books is now completed, and a Lexicon, Grammar, and Chrestomathy will not, all together, cost more than the former price of a Hebrew Lexicon, it is to be hoped that the progress of Hebrew study may keep pace with the facility and cheapness of the means to aid it. Hebrew is now accessible to all classes of people, who may wish to learn it. Private persons, for their own advantage and gratification, may study it. I venture to affirm, without the fear of being contradicted by any one who has had experience, that the Hebrew is now more accessible than the Latin or Greek, and can be learned in less than half the time which either of these languages costs. The apparent difficulties, at the outset, arise from the difference of its written characters, (especially of the vowels), from those of our western languages. These difficulties, however, speedily vanish; and then the simplicity of arrangement, of declension, and of conjugation, in the Hebrew language, is such, that the progress is much more rapid than either in Latin or Greek. The imaginary terrors, in which this language has been clothed, belong to some of the older books of instruction, and not to the Hebrew itself. I do most earnestly hope that the day is coming, when the subject of Hebrew study will be treated with more candour than it has been in our country, for a century past; and that the obscurity which has been thrown around it, by such treatises of former days as have invested it with confused and confounding mists, and the terrors also, which have been merely imagined to exist by such as are reluctant to make the exertion demanded of those who embark in the study of it, or have not enough of the energetic spirit of acquisition to urge them forward in such a study, will vanish away before the illuminating and enterprising spirit of the day, and never more make their appearance. *Incepisse dimidium est.* A moderate part of the time that has been spent by

many an excellent minister of the gospel, in the pursuit of Commentary on the original Hebrew Scriptures, in order that he might understand the meaning of them, (which, when he attains it, is only a secondary source, and the correctness of which, he must, without a personal knowledge of the Hebrew, often be unable to estimate), would have enabled him to go directly himself to the *original* source, and to satisfy his own mind by *original* evidence. May the time speedily arrive, when this will be better understood, and more extensively believed!

Should the present volume meet with sufficient encouragement to open the way for more works of a similar nature, it is my design to go on with the selection of other appropriate parts of the Hebrew Scriptures, so as to complete *a full course of exegetical study* in the Hebrew language. The present volume is designed as the first in such a series. The extent of such a *Course of Study*, will depend on the encouragement given to works of this nature in our country, and on the measure of health which it may please a kind Providence to bestow upon me. It is not my design to publish *in extenso* any more of the *Hebrew text*, as in the present volume; because every student should of course have a Hebrew Bible. A *selection*, however, from the Hebrew Scriptures, adapted to a proper course of Hebrew study, is what I intend to make; and on this, will be written critical, grammatical, and exegetical notes. The last will, of course, be the predominant ones, in all future publications designed to be a continuation of the present. But as the whole course will be adapted to *beginners*, so more particular attention will be paid to *their* actual wants, than any of our present commentaries have given. The forms, syntax, and etymology of words will never be neglected, nor any pains spared to lead the student to an accurate and fundamental knowledge of what properly belongs to philology.

M. STUART.

Theol. Seminary;
Andover, Jan. 8, 1829.

PART I.

EXAMPLES FOR PRAXIS.

VERBS.

No. I. (§ 212. seq. Par. I.)

(*a*) לָקַט לָשַׁן מָטַר מָלַט מָסַר מָשַׁל סָקַל קָטַר קָמַט
קָמַץ קָשַׁר שָׂטַן שָׂטַם שָׁמַט שָׁמַר שָׁנַס שָׁקַט שָׁקַל
שָׁקַץ שָׁקַר׃
(*b*) שָׁלַט שָׁלַם׃

No. II. (§ 220 seq. Par. II.)

(*a*) כָּבֵד (כָּבַד) שָׁמֵן (שָׁמַן) קָמֵל (קָמַל) דָּבֵק (דָּבַק)
גָּדֵל (גָּדַל)׃
(*b*) קָטֹן יָגֹר יָקֹשׁ יָכֹל שָׁכֹל (שָׁכַל)׃

No. III. (Comp. § 78 seq.)

בָּטַל בָּקַר גָּמַל גָּזַל דָּלַק דָּשֵׁן כָּלַם כָּנַס פָּלַט פָּשַׁט
תָּקַן׃

No. IV. (Comp. § 78 seq.)

זָכַר לָבַן סָבַל מָגַר מָכַר טָבַל טָפַל טָפַשׁ קָבַל קָדַם׃

No. V. (Comp. § 78 seq.)

לָמַד מָלַךְ מָסַךְ מָשַׁךְ סָלַף סָמַךְ צָמַד צָמַת קָטַף קָצַף׃

No. VI. (Comp. § 78 seq.)

בָּדַל גָּבֵר כָּבַשׁ פָּגַשׁ דָּבַר כָּפַר פָּתַר בָּכַר גָּבַל דָּפַק׃

No. VII. (Comp. § 78 seq.)

זָבַד לָכַד לָפַת מָגַד סָבַךְ סָגַד סָפַד צָפַד צָפַת קָפַד׃

No. VIII. (Comp. § 78 seq.)

גָּלַב גָּמַד דָּלַג כָּזַב כָּלַב כָּנַף כָּסַף פָּלַג פָּסַג פָּקַד׃

No. IX. (Comp. § 78 seq.)

כָּבֵד כָּתַב בָּגַד גָּדַף׃

No. X. (§ 224 seq. Par. III. IV.)

הָפַךְ חָבַשׁ חָפֵץ חָשַׁב חָתַם חָשַׂךְ חָקַר עָבַד עָבַר עָזַב׃

No. XI. (§ 229 seq. Par. V.)

זָהַר מָהַר בָּחַן פָּחַד פָּעַל שָׁעַן גָּעַר מָעַל טָעַם בָּחַר׃

No. XII. (§ 233 seq. Par. VI.)

בָּטַח בָּלַע גָּבַהּ זָבַח זָנַח פָּצַח שָׁכַח צָמַח מָשַׁח סָלַח
דָּמַע שָׁגַע׃

No. XIII. (Comp. § 111 seq. also Par. V. etc.)

(*a*) רָדַף רָחַם רָחַק רָצַח רָעַשׁ רָשַׁע רָתַח רָתַק רָפַס
רָחַב׃

(*b*) בָּרַךְ גָּרַשׁ דָּרַךְ דָּרַשׁ זָרַע חָרַף כָּרַע שָׁרַשׁ שָׂרַץ
קָרַב׃

(*c*) סָגַר מָסַר מָכַר כָּפַר טָהֵר בָּזַר בָּעַר זָמַר גָּמַר דָּבַר׃

No. XIV. (§ 224 seq. Par. IV.)

אָבַל אָבַק אָגַר אָדַם אָדַר אָהַב* אָהַל אָזַן אָחַר אָלַם
אָמַן ׃

No. XV. (§ 240 seq. Par. VII.)

אָבַד אָחַז* אָכַל אָמַר אָסַף* אָהַב* אָבָה אָפָה ׃

No. XVI. (§ 243 seq. Par. VIII.)

(*a*) יָאַל יָבֵל יָדַע יָכַח יָלַד יָלַךְ יָסַף יָרַד יָקֹשׁ יָשַׁם
יָצָא ׃

(*b*) יָבֹשׁ יָגַע יָגֹר יָקַר יָקַץ יָרֹשׁ יָשַׁר יָעַף יָעַץ יָרַט ׃

No. XVII. (§ 248 seq. Par. IX.)

יָטַב יָלַל יָמַר יָנַק יָשַׁר יָמַן יָסַר׃*

No. XVIII. (§ 251. Par. X.)

יָנַח יָצַג יָצַת יָצַע ׃— יָסַד יָסַר יָצַק יָצַר יָשַׁר ׃

No. XIX. (§ 252 seq. Par. XI.)

נָבַט נָגַע נָדַר נָבֵל נָדַף נָטַל נָקַם נָזַל נָמַל נָצַר נָטַשׁ ׃

No. XX. (§ 256 seq. Par. XII.)

בָּזַז בָּלַל גָּלַל גָּנַן דָּלַל זָקַק מָלַל מָכַךְ חָמַם טָלַל עָלַל
כָּתַת ׃

No. XXI. (§ 267 seq. Par. XIII. XIV.)

(*a*) תּוּר שׂוּר שׂוּק שׂוּט שׂוּב צוּר עוּר עוּף סוּג נוּף כּוּן
טוֹב אוֹר ׃

(b) גֹּוַע חָוַר עָוַת׃

(c) רִיב בִּין דִּיג׃

No. XXII. (§ 276 seq. Par. XV.)

בָּטָא בָּרָא גָּמָא דָּכָא חָטָא כָּלָא מָלֵא (מָלָא) נָבָא נָצָא
צָבָא׃

No. XXIII. (§ 280 seq. Par. XVI.)

בָּכָה בָּלָה דָּחָה דָּמָה זָכַת חָסָה כָּסָה כָּרָה מָנָה צָפָה
קָוָה קָנָה קָרָה רָדָה שָׁנָה׃

No. XXIV. (§ 293.)

שָׁפַת שָׁרַת שָׁחַת שָׁבַת צָמַת עָשַׁת נָשַׁת׃

NOUNS MASCULINE.

No. XXV. (§ 345 seq. Par. XXV.)

עִיר קוֹל לְבוּשׁ זְרוֹעַ גֵּר נִיר כּוֹחַ צַדִּיק גִּבּוֹר מַלְכוּת
אֶבְיוֹן׃

No. XXVI. (§ 347 seq. Par. XXV.)

הֵיכָל מִיכָל אוֹצָר מוֹסָר מִשְׁמָר מַעְגָּל מַעֲבָר מַעְיָן
מַעֲרָךְ עוֹלָל גּוֹזָל גּוֹרָל שׁוֹלָל׃

No. XXVII. (§ 350 seq. Par. XXV.)

קָדוֹשׁ עָצוּם מָלוֹן רְעָבוֹן אֵזוֹר אֵמוּן מָקוֹם מָצוֹד חָמוֹן
סָפִיחַ׃

No. XXVIII. (§ 353 seq. Par. XXV.)

נָבָל חָדָשׁ יָשָׁר רָחָב רָשָׁע חָזָק עָמָק עָקָר עֵנָב שֵׂגָל זָהָב
בָּרָק בָּשָׂר׃

No. XXIX. (§ 356 seq. Par. XXV.)

גָּדֵר יָרֵךְ גָּזֵל אָרֵךְ יָתֵד קָצֵר עָרֵל פָּלֵט עָתֵק חָנֵף
יָבֵשׁ׃

No. XXX. (§ 359 seq. Par. XXV.)

(1) *A* form, § 363.

אֶבֶן אֶדֶן אֶרֶז גֶּפֶן חֶרֶב נֶפֶשׁ עֶבֶד קֶרֶן בַּעַל בַּעַר בַּחַן
פֶּתַע סֶלַע פֶּסַח לֶחֶם רֶחֶם׃

(2) *E* form, § 364.

בֶּטֶן בֶּשֶׂם דֶּגֶל זֶבַח טֶבַח יֶתֶר כֶּלֶא לֶקַח נֶשֶׁר פֶּגֶר
פֶּסֶל נֶטַע נֶזֶם חֵקֶר חֵרֶם חֵשֶׁק יֵצֶר עֵדֶר פֶּתַח חֶלֶף
עֵמֶק׃

(3) *O* form, § 365.

אֹבֶן אֹהֶל אֹמֶר גֹּדֶל אֹרַח בֹּהֶן בֹּסֶר שֹׁעַל כֹּפֶר רֹחַב
תֹּאַר׃

(4) *A* form in verbs ע״ו and ע״י, § 366.

אָוֶן תָּוֶךְ אַיִל לַיִל צַיִד שַׁיִת עַיִן בַּיִר חַיִץ לַיִשׁ עַיִט
קַיִץ עָוֶל שָׁוְא (שָׁוֶא)׃

(5) Forms derived from verbs ל״ה, § 367.

בְּעִי דְּחִי דְּלִי חֲצִי מְחִי מְעִי סְחִי עֲדִי רְעִי שְׁבִי תְּלִי
דְּמִי כְּלִי לְחִי מְרִי נְהִי בְּלִי׃

O form of the same.

דְּכִי דְּלִי דְּפִי עֳנִי רְאִי דְּמִי חֳרִי יְפִי עֳפִי׃

(6) Inf. Segholates, § 368.

גְּבַר דְּוַי הֲדַס חֹשֵׁשׁ חֲתַת מְעַט—זְאֵב פְּאֵר רְאֵם
שְׁאֵר׃

No. XXXI. (§ 371 seq. Par. XXV.)

אֹרַח גֹּדֵר חֹבֵל חֹשֵׁב יוֹנֵק יוֹקֵשׁ יוֹצֵר יוֹתֵר כֹּהֵן כֹּרֵם
סֹחֵר סוֹפֵר עוֹנֵן רוֹזֵן שֹׁטֵר שׁוֹפֵט׃

No. XXXII. (§ 374 seq. Par. XXV.)

תָּם רַב גַּן חֵן חֹק מֵמַד מָעֹז הַר אֵשׁ לֵב גָּג אַף אֱמֶת חֵךְ
עֵז עָצָב קָטָן חָרוּל זְמָן לְשַׁד אֶשְׁנָב מַחְתָּךְ מַעֲמָק אָדֹם
נָקֹד גַּבְנֹן עַקְרָב בַּרְזֶל׃

No. XXXIII. (§ 377 seq. Par. XXV.)

יָפֶה רֹאֶה מַרְאֶה נָאוֶה רֵעֶה מַחְסֶה מַדְוֶה מוֹרֶה מָזֶה
מִזְרֶה מַחֲלֶה מַחֲנֶה מַטֶּה מְכַסֶּה׃

NOUNS FEMININE.

No. XXXIV. (§ 380 seq. Par. XXVI.)

גְּדוּפָה גְּרֻשָּׁה יְצוּקָה יְשׁוּעָה פְּעֻלָּה אֲכִילָה חֲלִיצָה
כְּלִמָּה יְרִיעָה צְפִירָה קְטוֹרָה עוֹלָה תּוּעָה תְּהִלָּה תּוֹדָה
תִּגְרָה׃

No. XXXV. (§ 383 seq. Par. XXVI.)

נְבָלָה חָכְמָה נְקָמָה נִפְלָאָה תִּפְאָרָה לְבֵנָה תּוֹעֵבָה
מַצֵּבָה חֵמָה כֵּרָה מוֹעֵצָה כָּלָה׃

No. XXXVI. (§ 387 seq. Par. XXVI.)

נִקְפָּה רִצְפָּה רִגְמָה אַשְׁמָה כִּבְרָה יִשְׁרָה עַצְלָה חֶרְפָּה
חֶבְרָה עֶמְדָּה אָרְחָה טָהֳרָה עָקְבָה קָרְחָה רָגְזָה׃

No. XXXVII. (§ 390 seq. Par. XXVI.)

חוֹתֶמֶת כּוֹתֶרֶת אִוֶּלֶת מַצֶּבֶת מַסֵּכֶת מֵנֶקֶת מֶמְשֶׁלֶת
מַלְכֹּדֶת מוֹדַעַת גֻּלְגֹּלֶת שְׁלֹשֶׁת מַשְׂכֹּרֶת מַתְכֹּנֶת נְעֹרֶת
בֹּשֶׁת מַחֲלֹקֶת׃

PART II.

EASY SENTENCES FOR BEGINNERS.

1. אֱלֹהִים שׁוֹפֵט צַדִּיק׃
2. אֶת־הָרָשָׁע יִשְׁפֹּט הָאֱלֹהִים׃
3. כָּל־אִמְרַת אֱלוֹהַּ צְרוּפָה׃
4. דְּבַר אֱלֹהֵינוּ יָקוּם לְעוֹלָם׃
5. בְּלִבִּי צָפַנְתִּי אִמְרָתֶךָ׃
6. מִדְּבָרְךָ פָּחַד לִבִּי׃
7. אֶתְקוֹטָטָה אֲשֶׁר אִמְרָתְךָ לֹא שָׁמָרוּ׃
8. לֹא תֹסִפוּ עַל הַדָּבָר אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם׃
9. חוֹשֵׂךְ אֲמָרָיו יוֹדֵעַ דָּעַת׃
10. וְהָיְתָה לַיהוָֹה הַמְּלוּכָה׃
11. יִרְאַת יְהוָֹה רֵאשִׁית דָּעַת׃
12. כְּסִילִים יִשְׂנְאוּ־דָעַת׃
13. לֵב נָבוֹן יִקְנֶה־דָּעַת׃

14. יְהוָה יוֹדֵעַ מַחְשְׁבוֹת אָדָם כִּי הֵמָּה הָבֶל׃

15. תְּחִלַּת חָכְמָה יִרְאַת יְהוָה וְדַעַת קְדֹשִׁים בִּינָה׃

16. בְּרֹב חָכְמָה רָב־כָּעַס וְיוֹסִיף דַּעַת יוֹסִיף מַכְאוֹב׃

17. אֹהֵב מוּסָר אֹהֵב דָּעַת וְשׂוֹנֵא תוֹכַחַת בָּעַר׃

18. לַיהוָה הַמְּלוּכָה וּמוֹשֵׁל בַּגּוֹיִם׃

19. מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

20. יְהוָה בַּשָּׁמַיִם הֵכִין כִּסְאוֹ וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה׃

21. בֵּן חָכָם יְשַׂמַּח אָב וּבֵן כְּסִיל תּוּגַת אִמּוֹ׃

22. רָאשׁ עֹשֶׂה כַף רְמִיָּה וְיַד חָרוּצִים תַּעֲשִׁיר׃

23. בְּרָכוֹת לְרֹאשׁ צַדִּיק וּפִי רְשָׁעִים יְכַסֶּה חָמָס׃

24. זֵכֶר צַדִּיק לִבְרָכָה וְשֵׁם רְשָׁעִים יִרְקָב׃

25. הוֹלֵךְ בַּתּוֹם יֵלֶךְ בֶּטַח וּמְעַקֵּשׁ דְּרָכָיו יִוָּדֵעַ׃

26. מְקוֹר חַיִּים פִּי צַדִּיק וּפִי רְשָׁעִים יְכַסֶּה חָמָס׃

27. בְּרֹב דְּבָרִים לֹא יֶחְדַּל־פָּשַׁע וְחוֹשֵׂךְ שְׂפָתָיו מַשְׂכִּיל׃

28. כֶּסֶף נִבְחָר לְשׁוֹן צַדִּיק לֵב רְשָׁעִים כִּמְעָט׃

29. גֹּל אֶל־יְהוָה מַעֲשֶׂיךָ וְיִכֹּנוּ מַחְשְׁבֹתֶיךָ׃

30. יִרְאַת יְהוָה מוּסַר חָכְמָה וְלִפְנֵי כָבוֹד עֲנָוָה׃

31. כָּל־דַּרְכֵי־אִישׁ זַךְ בְּעֵינָיו וְתֹכֵן רוּחוֹת יְהוָֹה׃

32. בְּחֶסֶד וֶאֱמֶת יְכֻפַּר עָוֹן וּבְיִרְאַת יְהוָֹה סוּר מֵרָע׃

33. רָחוֹק יְהוָֹה מֵרְשָׁעִים וּתְפִלַּת צַדִּיקִים יִשְׁמָע׃

34. לֵב אָדָם יְחַשֵּׁב דַּרְכּוֹ וַיהוָֹה יָכִין צַעֲדוֹ׃

35. תּוֹעֲבַת מְלָכִים עֲשׂוֹת רֶשַׁע כִּי בִצְדָקָה יִכּוֹן כִּסֵּא׃

36. קְנֹה־חָכְמָה מַה־טּוֹב מֵחָרוּץ וּקְנוֹת בִּינָה נִבְחָר מִכָּסֶף׃

37. לִפְנֵי־שֶׁבֶר גָּאוֹן וְלִפְנֵי כִשָּׁלוֹן גֹּבַהּ רוּחַ׃

38. יֵשׁ דֶּרֶךְ יָשָׁר לִפְנֵי־אִישׁ וְאַחֲרִיתָהּ דַּרְכֵי־מָוֶת׃

39. עֲטֶרֶת תִּפְאֶרֶת שֵׂיבָה בְּדֶרֶךְ צְדָקָה תִּמָּצֵא׃

40. אִישׁ תַּהְפֻּכוֹת יְשַׁלַּח מָדוֹן וְנִרְגָּן מַפְרִיד אַלּוּף׃

41. טוֹב אֶרֶךְ אַפַּיִם מִגִּבּוֹר וּמֹשֵׁל בְּרוּחוֹ מִלֹּכֵד עִיר׃

42. טוֹב פַּת חֲרֵבָה וְשַׁלְוָה־בָהּ מִבַּיִת מָלֵא זִבְחֵי־רִיב׃

43. מַצְרֵף לַכֶּסֶף וְכוּר לַזָּהָב וּבֹחֵן לִבּוֹת יְהוָֹה׃

44. מְכַסֶּה־פֶּשַׁע מְבַקֵּשׁ אַהֲבָה וְשֹׁנֶה בְדָבָר מַפְרִיד אַלּוּף׃

45. מֵשִׁיב רָעָה תַּחַת טוֹבָה לֹא־תָמוּשׁ רָעָה מִבֵּיתוֹ׃

46. פּוֹטֵר מַיִם רֵאשִׁית מָדוֹן וְלִפְנֵי הִתְגַּלַּע הָרִיב נְטוֹשׁ׃

47. בְּכָל־עֵת אֹהֵב הָרֵעַ וְאָח לְצָרָה יִוָּלֵד׃

48. אֹהֵב פֶּשַׁע אֹהֵב מַצָּה מַגְבִּיהַּ פִּתְחוֹ מְבַקֶּשׁ־שָׁבֶר׃

49. כַּעַס לְאָבִיו בֵּן כְּסִיל וּמֶמֶר לְיוֹלַדְתּוֹ׃

50. שִׂפְתֵי כְסִיל יָבֹאוּ בְרִיב וּפִיו לְמַהֲלֻמוֹת יִקְרָא׃

51. פִּי כְסִיל מְחִתָּה־לוֹ וּשְׂפָתָיו מוֹקֵשׁ נַפְשׁוֹ׃

52. גַּם מִתְרַפֶּה בִמְלַאכְתּוֹ אָח הוּא לְבַעַל מַשְׁחִית׃

53. מִגְדַּל־עֹז שֵׁם יְהוָה בּוֹ־יָרוּץ צַדִּיק וְנִשְׂגָּב׃

54. מֵשִׁיב דָּבָר בְּטֶרֶם יִשְׁמָע אִוֶּלֶת הִיא־לוֹ וּכְלִמָּה׃

55. רוּחַ אִישׁ יְכַלְכֵּל מַחֲלֵהוּ וְרוּחַ נְכֵאָה מִי יִשָּׂאֶנָּה׃

56. מָוֶת וְחַיִּים בְּיַד־לָשׁוֹן וְאֹהֲבֶיהָ יֹאכַל פִּרְיָהּ׃

57. בְּלֹא־דַעַת נֶפֶשׁ לֹא־טוֹב וְאָץ בְּרַגְלַיִם חוֹטֵא׃

58. עֵד שְׁקָרִים לֹא יִנָּקֶה וְיָפִיחַ כְּזָבִים לֹא יִמָּלֵט׃

59. עֵד שְׁקָרִים לֹא יִנָּקֶה וְיָפִיחַ כְּזָבִים יֹאבֵד׃

60. בַּיִת וָהוֹן נַחֲלַת אָבוֹת וּמֵיְהוָה אִשָּׁה מַשְׂכָּלֶת׃

61. שֹׁמֵר מִצְוָה שֹׁמֵר נַפְשׁוֹ בּוֹזֵה דְרָכָיו יוּמָת׃*

62. שְׁמַע עֵצָה וְקַבֵּל מוּסָר לְמַעַן תֶּחְכַּם בְּאַחֲרִיתֶךָ׃

63. רַבּוֹת מַחֲשָׁבוֹת בְּלֶב־אִישׁ וַעֲצַת יְהוָה הִיא תָקוּם׃

* Qeri ימות

64. לֵץ הַיַּיִן הֹמֶה שֵׁכָר וְכָל־שֹׁגֶה בּוֹ לֹא יֶחְכָּם׃

65. רָב־אָדָם יִקְרָא אִישׁ חַסְדּוֹ וְאִישׁ אֱמוּנִים מִי יִמְצָא׃

66. מִי־יֹאמַר זִכִּיתִי לִבִּי טָהַרְתִּי מֵחַטָּאתִי׃

67. אֹזֶן שֹׁמַעַת וְעַיִן רֹאָה יְהוָה עָשָׂה גַם־שְׁנֵיהֶם׃

68. אַל־תֶּאֱהַב שֵׁנָה פֶּן־תִּוָּרֵשׁ פְּקַח עֵינֶיךָ שְׂבַע־לָחֶם׃

69. מְקַלֵּל אָבִיו וְאִמּוֹ יִדְעַךְ נֵרוֹ בְּאִישׁוֹן חֹשֶׁךְ׃

70. פַּלְגֵי־מַיִם לֶב־מֶלֶךְ בְּיַד־יְהוָה עַל־כָּל־אֲשֶׁר יַחְפֹּץ
יַטֶּנּוּ׃

71. אִישׁ מַחְסוֹר אֹהֵב שִׂמְחָה אֹהֵב יַיִן וָשֶׁמֶן לֹא יַעֲשִׁיר׃

72. זֶבַח רְשָׁעִים תּוֹעֵבָה אַף כִּי־בְזִמָּה יְבִיאֶנּוּ׃

73. עָשִׁיר וָרָשׁ נִפְגָּשׁוּ עֹשֵׂה כֻלָּם יְהוָה׃

74. שׁוּחָה עֲמֻקָּה פִּי זָרוֹת זְעוּם יְהוָה יִפָּול*־שָׁם׃

75. אֹמֵר לְרָשָׁע צַדִּיק אָתָּה יִקְּבֻהוּ עַמִּים יִזְעָמוּהוּ
לְאֻמִּים׃

76. אֱלֹהִים יְחָנֵּנוּ וִיבָרְכֵנוּ יָאֵר פָּנָיו אִתָּנוּ׃ לָדַעַת
בָּאָרֶץ דַּרְכֶּךָ בְּכָל־גּוֹיִם יְשׁוּעָתֶךָ׃

77. כָּלְתָה לִתְשׁוּעָתְךָ נַפְשִׁי לִדְבָרְךָ יִחָלְתִּי׃ כָּלוּ עֵינַי
לְאִמְרָתֶךָ לֵאמֹר מָתַי תְּנַחֲמֵנִי׃

78. רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

* יתיר ו׳.

79. בִּדְבַר יְהוָה שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם׃

80. אַשְׁרֵי הַגּוֹי אֲשֶׁר־יְהוָה אֱלֹהָיו הָעָם בָּחַר לְנַחֲלָה לוֹ׃

81. חֹנֶה מַלְאַךְ־יְהוָה סָבִיב לִירֵאָיו וַיְחַלְּצֵם׃

82. טַעֲמוּ וּרְאוּ כִּי־טוֹב יְהוָה אַשְׁרֵי הַגֶּבֶר יֶחֱסֶה־בּוֹ׃

83. קָרוֹב יְהוָה לְנִשְׁבְּרֵי־לֵב וְאֶת־דַּכְּאֵי־רוּחַ יוֹשִׁיעַ׃

84. יְהוָה בְּהַשָּׁמַיִם חַסְדֶּךָ אֱמוּנָתְךָ עַד־שְׁחָקִים׃

85. צִדְקָתְךָ כְּהַרְרֵי־אֵל מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה אָדָם וּבְהֵמָה תוֹשִׁיעַ יְהוָה׃

86. מַה־יָּקָר חַסְדְּךָ אֱלֹהִים וּבְנֵי אָדָם בְּצֵל כְּנָפֶיךָ יֶחֱסָיוּן׃

87. מֵיְהוָה מִצְעֲדֵי־גֶבֶר כּוֹנָנוּ וְדַרְכּוֹ יֶחְפָּץ׃

88. כִּי־יִפֹּל לֹא יוּטָל כִּי־יְהוָה סוֹמֵךְ יָדוֹ׃

89. אַשְׁרֵי מַשְׂכִּיל אֶל־דָּל בְּיוֹם רָעָה יְמַלְּטֵהוּ יְהוָה׃

90. כָּל־הָעַמִּים תִּקְעוּ־כָף הָרִיעוּ לֵאלֹהִים בְּקוֹל רִנָּה׃
כִּי־יְהוָה עֶלְיוֹן נוֹרָא מֶלֶךְ גָּדוֹל עַל־כָּל־הָאָרֶץ׃

91. הֲזֹאת יָדַעְתָּ מִנִּי־עַד מִנִּי שִׂים אָדָם עֲלֵי־אָרֶץ׃ כִּי רִנְנַת רְשָׁעִים מִקָּרוֹב וְשִׂמְחַת חָנֵף עֲדֵי־רָגַע׃

92. הֲלֹא־אֱלוֹהַּ גֹּבַהּ שָׁמָיִם וּרְאֵה רֹאשׁ כּוֹכָבִים כִּי־רָמּוּ׃
וְאָמַרְתָּ מַה־יָּדַע אֵל הַבְעַד עֲרָפֶל יִשְׁפּוֹט׃

93. מַה־יִּצְדַּק אֱנוֹשׁ עִם־אֵל וּמַה־יִּזְכֶּה יְלוּד אִשָּׁה׃
הֵן עַד־יָרֵחַ וְלֹא יַאֲהִיל וְכוֹכָבִים לֹא־זַכּוּ בְעֵינָיו׃
אַף כִּי־אֱנוֹשׁ רִמָּה וּבֶן־אָדָם תּוֹלֵעָה׃

94. הֵן קֶדֶם אֶהֱלֹךְ וְאֵינֶנּוּ וְאָחוֹר וְלֹא־אָבִין לוֹ׃ שְׂמֹאול
בַּעֲשֹׂתוֹ וְלֹא אָחַז יַעְטֹף יָמִין וְלֹא אֶרְאֶה׃

95. וַיַּעַן אִיּוֹב וַיֹּאמַר׃ אָמְנָם יָדַעְתִּי כִּי־כֵן וּמַה־יִּצְדַּק
אֱנוֹשׁ עִם־אֵל׃ אִם יַחְפֹּץ לָרִיב עִמּוֹ לֹא יַעֲנֶנּוּ
אַחַת מִנִּי־אָלֶף׃

96. גַּם אוֹר רְשָׁעִים יִדְעָךְ וְלֹא־יִגַּהּ שְׁבִיב אִשּׁוֹ׃ אוֹר
חָשַׁךְ בְּאָהֳלוֹ וְנֵרוֹ עָלָיו יִדְעָךְ׃

97. כִּי מַה־תִּקְוַת חָנֵף כִּי יִבְצָע כִּי יֵשֶׁל אֱלוֹהַּ נַפְשׁוֹ׃
הַצַעֲקָתוֹ יִשְׁמַע אֵל כִּי־תָבוֹא עָלָיו צָרָה׃

98. אָכֵן רוּחַ־הִיא בֶאֱנוֹשׁ וְנִשְׁמַת שַׁדַּי תְּבִינֵם׃ לֹא־
רַבִּים יֶחְכָּמוּ וּזְקֵנִים יָבִינוּ מִשְׁפָּט׃

99. הֶן־אֵל כַּבִּיר וְלֹא יִמְאָס כַּבִּיר כֹּחַ לֵב׃ לֹא־יְחַיֶּה
רָשָׁע וּמִשְׁפַּט עֲנִיִּים יִתֵּן׃

100. וַיַּעַן אִיּוֹב אֶת־יְהוָה וַיֹּאמַר׃ הֵן קַלֹּתִי מָה אֲשִׁיבֶךָּ
יָדִי שַׂמְתִּי לְמוֹ־פִי׃ אַחַת דִּבַּרְתִּי וְלֹא אֶעֱנֶה
וּשְׁתַּיִם וְלֹא אוֹסִיף׃

PART III.

SELECT PORTIONS OF THE HEBREW SCRIPTURES, IN PROSE AND POETRY.

I. *The original creation of the heavens and the earth, and the primitive state of the latter;* Gen. I. 1, 2.

1 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃
2 וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ
אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם׃

II. *The work of the first day;* Gen. I. 3—5.

3 4 וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר׃ וַיַּרְא אֱלֹהִים
אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין
5 הַחֹשֶׁךְ׃ וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה
וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד׃

III. *The work of the second day;* Gen. I. 6—8.

6 וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין
7 מַיִם לָמָיִם׃ וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיַּבְדֵּל בֵּין
הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל
8 לָרָקִיעַ וַיְהִי־כֵן׃ וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמָיִם וַיְהִי־
עֶרֶב וַיְהִי־בֹקֶר יוֹם שֵׁנִי׃

IV. *The work of the third day;* Gen. I. 9—13.

9 וַיֹּאמֶר אֱלֹהִים יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם
10 אֶחָד וְתֵרָאֶה הַיַּבָּשָׁה וַיְהִי־כֵן׃ וַיִּקְרָא אֱלֹהִים לַיַּבָּשָׁה
אֶרֶץ וּלְמִקְוֵה הַמַּיִם קָרָא יַמִּים וַיַּרְא אֱלֹהִים כִּי־
11 טוֹב׃ וַיֹּאמֶר אֱלֹהִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ
זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זַרְעוֹ־בוֹ עַל־
12 הָאָרֶץ וַיְהִי־כֵן׃ וַתּוֹצֵא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ
זֶרַע לְמִינֵהוּ וְעֵץ עֹשֶׂה־פְּרִי אֲשֶׁר זַרְעוֹ־בוֹ לְמִינֵהוּ
13 וַיַּרְא אֱלֹהִים כִּי־טוֹב׃ וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם
שְׁלִישִׁי׃

V. *The work of the fourth day;* Gen. I. 14—19.

14 וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בִּרְקִיעַ הַשָּׁמַיִם לְהַבְדִּיל
בֵּין הַיּוֹם וּבֵין הַלָּיְלָה וְהָיוּ לְאֹתֹת וּלְמוֹעֲדִים וּלְיָמִים
15 וְשָׁנִים׃ וְהָיוּ לִמְאוֹרֹת בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־
16 הָאָרֶץ וַיְהִי־כֵן׃ וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֹת
הַגְּדֹלִים אֶת־הַמָּאוֹר הַגָּדֹל לְמֶמְשֶׁלֶת הַיּוֹם וְאֶת־
17 הַמָּאוֹר הַקָּטֹן לְמֶמְשֶׁלֶת הַלַּיְלָה וְאֵת הַכּוֹכָבִים׃ וַיִּתֵּן
אֹתָם אֱלֹהִים בִּרְקִיעַ הַשָּׁמָיִם לְהָאִיר עַל־הָאָרֶץ׃
18 וְלִמְשֹׁל בַּיּוֹם וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ
19 וַיַּרְא אֱלֹהִים כִּי־טוֹב׃ וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם
רְבִיעִי׃

VI. *The work of the fifth day;* Gen. I. 20—23.

20 וַיֹּאמֶר אֱלֹהִים יִשְׁרְצוּ הַמַּיִם שֶׁרֶץ נֶפֶשׁ חַיָּה וְעוֹף
21 יְעוֹפֵף עַל־הָאָרֶץ עַל־פְּנֵי רְקִיעַ הַשָּׁמָיִם׃ וַיִּבְרָא

אֱלֹהִים אֶת־הַתַּנִּינִם הַגְּדֹלִים וְאֵת כָּל־נֶפֶשׁ הַחַיָּה
הָרֹמֶשֶׂת אֲשֶׁר שָׁרְצוּ הַמַּיִם לְמִינֵהֶם וְאֵת כָּל־עוֹף
22 כָּנָף לְמִינֵהוּ וַיַּרְא אֱלֹהִים כִּי־טוֹב׃ וַיְבָרֶךְ אֹתָם
אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הַמַּיִם בַּיַּמִּים
23 וְהָעוֹף יִרֶב בָּאָרֶץ׃ וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם
חֲמִישִׁי׃

VII. *The work of the sixth day;* Gen. I. 24—31.

24 וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ
25 בְּהֵמָה וָרֶמֶשׂ וְחַיְתוֹ־אֶרֶץ לְמִינָהּ וַיְהִי־כֵן׃ וַיַּעַשׂ
אֱלֹהִים אֶת־חַיַּת הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה
לְמִינָהּ וְאֵת כָּל־רֶמֶשׂ הָאֲדָמָה לְמִינֵהוּ וַיַּרְא אֱלֹהִים
26 כִּי־טוֹב׃ וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ
כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה
27 וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃ וַיִּבְרָא
אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ
28 זָכָר וּנְקֵבָה בָּרָא אֹתָם׃ וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר
לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הָאָרֶץ וְכִבְשֻׁהָ
וּרְדוּ בִּדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה הָרֹמֶשֶׂת
29 עַל־הָאָרֶץ׃ וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־
עֵשֶׂב זֹרֵעַ זֶרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־
הָעֵץ אֲשֶׁר־בּוֹ פְרִי־עֵץ זֹרֵעַ זָרַע לָכֶם יִהְיֶה לְאָכְלָה׃
30 וּלְכָל־חַיַּת הָאָרֶץ וּלְכָל־עוֹף הַשָּׁמַיִם וּלְכֹל רוֹמֵשׂ
עַל־הָאָרֶץ אֲשֶׁר־בּוֹ נֶפֶשׁ חַיָּה אֶת־כָּל־יֶרֶק עֵשֶׂב
31 לְאָכְלָה וַיְהִי־כֵן׃ וַיַּרְא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה
וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשִּׁשִּׁי׃

VIII. *The original institution of the Sabbath*; Gen. II. 1—3.

2 וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם׃ וַיְכַל אֱלֹהִים
בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם
3 הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה׃ וַיְבָרֶךְ אֱלֹהִים
אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־
מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת׃

IX. *The formation of man, and the condition in which he was at first placed*; Gen. II. 7—17.

7 וַיִּיצֶר יְהוָה אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה
וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ
8 חַיָּה׃ וַיִּטַּע יְהוָה אֱלֹהִים גַּן־בְּעֵדֶן מִקֶּדֶם וַיָּשֶׂם
9 שָׁם אֶת־הָאָדָם אֲשֶׁר יָצָר׃ וַיַּצְמַח יְהוָה אֱלֹהִים
מִן־הָאֲדָמָה כָּל־עֵץ נֶחְמָד לְמַרְאֶה וְטוֹב לְמַאֲכָל וְעֵץ
10 הַחַיִּים בְּתוֹךְ הַגָּן וְעֵץ הַדַּעַת טוֹב וָרָע׃ וְנָהָר יֹצֵא
מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה
11 רָאשִׁים׃ שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסֹּבֵב אֵת כָּל־אֶרֶץ
12 הַחֲוִילָה אֲשֶׁר־שָׁם הַזָּהָב׃ וּזֲהַב הָאָרֶץ הַהִוא טוֹב
13 שָׁם הַבְּדֹלַח וְאֶבֶן הַשֹּׁהַם׃ וְשֵׁם־הַנָּהָר הַשֵּׁנִי גִּיחוֹן
14 הוּא הַסּוֹבֵב אֵת כָּל־אֶרֶץ כּוּשׁ׃ וְשֵׁם־הַנָּהָר הַשְּׁלִישִׁי
חִדֶּקֶל הוּא הַהֹלֵךְ קִדְמַת אַשּׁוּר וְהַנָּהָר הָרְבִיעִי הוּא
15 פְרָת׃ וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְגַן־
16 עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ׃ וַיְצַו יְהוָה אֱלֹהִים עַל־הָאָדָם
17 לֵאמֹר מִכֹּל עֵץ־הַגָּן אָכֹל תֹּאכֵל׃ וּמֵעֵץ הַדַּעַת טוֹב
וָרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְּיוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת׃

X. *The formation of woman;* Gen. II. 18—25.

18 וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ
19 אֶעֱשֶׂה־לּוֹ עֵזֶר כְּנֶגְדּוֹ׃ וַיִּצֶר יְהוָה אֱלֹהִים מִן־הָאֲדָמָה
כָּל־חַיַּת הַשָּׂדֶה וְאֵת כָּל־עוֹף הַשָּׁמַיִם וַיָּבֵא אֶל־
הָאָדָם לִרְאוֹת מַה־יִּקְרָא־לוֹ וְכֹל אֲשֶׁר יִקְרָא־לוֹ
20 הָאָדָם נֶפֶשׁ חַיָּה הוּא שְׁמוֹ׃ וַיִּקְרָא הָאָדָם שֵׁמוֹת
לְכָל־הַבְּהֵמָה וּלְעוֹף הַשָּׁמַיִם וּלְכֹל חַיַּת הַשָּׂדֶה
21 וּלְאָדָם לֹא־מָצָא עֵזֶר כְּנֶגְדּוֹ׃ וַיַּפֵּל יְהוָה אֱלֹהִים
תַּרְדֵּמָה עַל־הָאָדָם וַיִּישָׁן וַיִּקַּח אַחַת מִצַּלְעֹתָיו וַיִּסְגֹּר
22 בָּשָׂר תַּחְתֶּנָּה׃ וַיִּבֶן יְהוָה אֱלֹהִים אֶת־הַצֵּלָע אֲשֶׁר־
23 לָקַח מִן־הָאָדָם לְאִשָּׁה וַיְבִאֶהָ אֶל־הָאָדָם׃ וַיֹּאמֶר
הָאָדָם זֹאת הַפַּעַם עֶצֶם מֵעֲצָמַי וּבָשָׂר מִבְּשָׂרִי לְזֹאת
24 יִקָּרֵא אִשָּׁה כִּי מֵאִישׁ לֻקֳחָה־זֹּאת׃ עַל־כֵּן יַעֲזָב־
אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר
25 אֶחָד׃ וַיִּהְיוּ שְׁנֵיהֶם עֲרוּמִּים* הָאָדָם וְאִשְׁתּוֹ וְלֹא
יִתְבֹּשָׁשׁוּ׃

XI. *Temptation and fall of the first parents of the human race;* Gen. III. 1—7.

1 וְהַנָּחָשׁ הָיָה עָרוּם מִכֹּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה
יְהוָה אֱלֹהִים וַיֹּאמֶר אֶל־הָאִשָּׁה אַף כִּי־אָמַר אֱלֹהִים
2 לֹא תֹאכְלוּ מִכֹּל עֵץ הַגָּן׃ וַתֹּאמֶר הָאִשָּׁה אֶל־הַנָּחָשׁ
3 מִפְּרִי עֵץ־הַגָּן נֹאכֵל׃ וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגָּן
אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְּעוּ בּוֹ פֶּן־
4 תְּמֻתוּן׃ וַיֹּאמֶר הַנָּחָשׁ אֶל־הָאִשָּׁה לֹא־מוֹת תְּמֻתוּן׃
5 כִּי יֹדֵעַ אֱלֹהִים כִּי בְּיוֹם אֲכָלְכֶם מִמֶּנּוּ וְנִפְקְחוּ עֵינֵיכֶם

* דגש. אחר. שורק

6 וִהְיִיתֶם כֵּאלֹהִים יֹדְעֵי טוֹב וָרָע׃ וַתֵּרֶא הָאִשָּׁה כִּי
טוֹב הָעֵץ לְמַאֲכָל וְכִי תַאֲוָה־הוּא לָעֵינַיִם וְנֶחְמָד
הָעֵץ לְהַשְׂכִּיל וַתִּקַּח מִפִּרְיוֹ וַתֹּאכַל וַתִּתֵּן גַּם־לְאִישָׁהּ
7 עִמָּהּ וַיֹּאכַל׃ וַתִּפָּקַחְנָה עֵינֵי שְׁנֵיהֶם וַיֵּדְעוּ כִּי עֵירֻמִּם
הֵם וַיִּתְפְּרוּ עֲלֵה תְאֵנָה וַיַּעֲשׂוּ לָהֶם חֲגֹרֹת׃

XII. ***Trial and condemnation of the same, for their first offence;***
Gen. III. 8—19.

8 וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים מִתְהַלֵּךְ בַּגָּן לְרוּחַ
הַיּוֹם וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים
9 בְּתוֹךְ עֵץ הַגָּן׃ וַיִּקְרָא יְהוָה אֱלֹהִים אֶל־הָאָדָם
10 וַיֹּאמֶר לוֹ אַיֶּכָּה׃ וַיֹּאמֶר אֶת־קֹלְךָ שָׁמַעְתִּי בַּגָּן וָאִירָא
11 כִּי־עֵירֹם אָנֹכִי וָאֵחָבֵא׃ וַיֹּאמֶר מִי הִגִּיד לְךָ כִּי עֵירֹם
אָתָּה הֲמִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לְבִלְתִּי אֲכָל־מִמֶּנּוּ
12 אָכָלְתָּ׃ וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הִוא
13 נָתְנָה־לִּי מִן־הָעֵץ וָאֹכֵל׃ וַיֹּאמֶר יְהוָה אֱלֹהִים
לָאִשָּׁה מַה־זֹּאת עָשִׂית וַתֹּאמֶר הָאִשָּׁה הַנָּחָשׁ הִשִּׁיאַנִי
14 וָאֹכֵל׃ וַיֹּאמֶר יְהוָה אֱלֹהִים ׀ אֶל־הַנָּחָשׁ כִּי עָשִׂיתָ
זֹּאת אָרוּר אַתָּה מִכָּל־הַבְּהֵמָה וּמִכֹּל חַיַּת הַשָּׂדֶה
15 עַל־גְּחֹנְךָ תֵלֵךְ וְעָפָר תֹּאכַל כָּל־יְמֵי חַיֶּיךָ׃ וְאֵיבָה
׀ אָשִׁית בֵּינְךָ וּבֵין הָאִשָּׁה וּבֵין זַרְעֲךָ וּבֵין זַרְעָהּ
16 הוּא יְשׁוּפְךָ רֹאשׁ וְאַתָּה תְּשׁוּפֶנּוּ עָקֵב׃ אֶל־הָאִשָּׁה
אָמַר הַרְבָּה אַרְבֶּה עִצְּבוֹנֵךְ וְהֵרֹנֵךְ בְּעֶצֶב תֵּלְדִי בָנִים
17 וְאֶל־אִישֵׁךְ תְּשׁוּקָתֵךְ וְהוּא יִמְשָׁל־בָּךְ׃ וּלְאָדָם אָמַר
כִּי שָׁמַעְתָּ לְקוֹל אִשְׁתֶּךָ וַתֹּאכַל מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ
לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ אֲרוּרָה הָאֲדָמָה בַּעֲבוּרֶךָ

18 בְּעִצָּבוֹן תֹּאכְלֶנָּה כֹּל יְמֵי חַיֶּיךָ׃ וְקוֹץ וְדַרְדַּר
19 תַּצְמִיחַ לָךְ וְאָכַלְתָּ אֶת־עֵשֶׂב הַשָּׂדֶה׃ בְּזֵעַת אַפֶּיךָ
תֹּאכַל לֶחֶם עַד שׁוּבְךָ אֶל־הָאֲדָמָה כִּי מִמֶּנָּה לֻקָּחְתָּ
כִּי־עָפָר אַתָּה וְאֶל־עָפָר תָּשׁוּב׃

XIII. *Wickedness and condemnation of the Antediluvians;*
Gen. VI. 5—8.

5 וַיַּרְא יְהוָה כִּי רַבָּה רָעַת הָאָדָם בָּאָרֶץ וְכָל־יֵצֶר
6 מַחְשְׁבֹת לִבּוֹ רַק רַע כָּל־הַיּוֹם׃ וַיִּנָּחֶם יְהוָה כִּי־
7 עָשָׂה אֶת־הָאָדָם בָּאָרֶץ וַיִּתְעַצֵּב אֶל־לִבּוֹ׃ וַיֹּאמֶר
יְהוָה אֶמְחֶה אֶת־הָאָדָם אֲשֶׁר־בָּרָאתִי מֵעַל פְּנֵי
הָאֲדָמָה מֵאָדָם עַד־בְּהֵמָה עַד־רֶמֶשׂ וְעַד־עוֹף הַשָּׁמָיִם
8 כִּי נִחַמְתִּי כִּי עֲשִׂיתִם׃ וְנֹחַ מָצָא חֵן בְּעֵינֵי יְהוָה׃

XIV. *The threat of their destruction repeated. Noah is commanded to build an ark, for the safety of himself and family;*
Gen. VI. 13—22.

13 וַיֹּאמֶר אֱלֹהִים לְנֹחַ קֵץ כָּל־בָּשָׂר בָּא לְפָנַי כִּי־מָלְאָה
הָאָרֶץ חָמָס מִפְּנֵיהֶם וְהִנְנִי מַשְׁחִיתָם אֶת־הָאָרֶץ׃
14 עֲשֵׂה לְךָ תֵּבַת עֲצֵי־גֹפֶר קִנִּים תַּעֲשֶׂה אֶת־הַתֵּבָה
15 וְכָפַרְתָּ אֹתָהּ מִבַּיִת וּמִחוּץ בַּכֹּפֶר׃ וְזֶה אֲשֶׁר תַּעֲשֶׂה
אֹתָהּ שְׁלֹשׁ מֵאוֹת אַמָּה אֹרֶךְ הַתֵּבָה חֲמִשִּׁים אַמָּה
16 רָחְבָּהּ וּשְׁלֹשִׁים אַמָּה קוֹמָתָהּ׃ צֹהַר ׀ תַּעֲשֶׂה לַתֵּבָה
וְאֶל־אַמָּה תְּכַלֶּנָּה מִלְמַעְלָה וּפֶתַח הַתֵּבָה בְּצִדָּהּ
17 תָּשִׂים תַּחְתִּיִּם שְׁנִיִּם וּשְׁלִשִׁים תַּעֲשֶׂהָ׃ וַאֲנִי הִנְנִי
מֵבִיא אֶת־הַמַּבּוּל מַיִם עַל־הָאָרֶץ לְשַׁחֵת כָּל־בָּשָׂר
אֲשֶׁר־בּוֹ רוּחַ חַיִּים מִתַּחַת הַשָּׁמָיִם כֹּל אֲשֶׁר־בָּאָרֶץ
18 יִגְוָע׃ וַהֲקִמֹתִי אֶת־בְּרִיתִי אִתָּךְ וּבָאתָ אֶל־הַתֵּבָה

19 אַתָּה וּבָנֶיךָ וְאִשְׁתְּךָ וּנְשֵׁי־בָנֶיךָ אִתָּךְ׃ וּמִכָּל־הָחַי*
מִכָּל־בָּשָׂר שְׁנַיִם מִכֹּל תָּבִיא אֶל־הַתֵּבָה לְהַחֲיֹת
20 אִתָּךְ זָכָר וּנְקֵבָה יִהְיוּ׃ מֵהָעוֹף לְמִינֵהוּ וּמִן־הַבְּהֵמָה
לְמִינָהּ מִכֹּל רֶמֶשׂ הָאֲדָמָה לְמִינֵהוּ שְׁנַיִם מִכֹּל יָבֹאוּ
21 אֵלֶיךָ לְהַחֲיוֹת׃ וְאַתָּה קַח־לְךָ מִכָּל־מַאֲכָל אֲשֶׁר
22 יֵאָכֵל וְאָסַפְתָּ אֵלֶיךָ וְהָיָה לְךָ וְלָהֶם לְאָכְלָה׃ וַיַּעַשׂ
נֹחַ כְּכֹל אֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים כֵּן עָשָׂה׃

XV. *Entrance into the ark, and prevalence of the flood;* Gen. VII. 7—24.

7 וַיָּבֹא נֹחַ וּבָנָיו וְאִשְׁתּוֹ וּנְשֵׁי־בָנָיו אִתּוֹ אֶל־הַתֵּבָה
8 מִפְּנֵי מֵי הַמַּבּוּל׃ מִן־הַבְּהֵמָה הַטְּהוֹרָה וּמִן־
הַבְּהֵמָה אֲשֶׁר אֵינֶנָּה טְהֹרָה וּמִן־הָעוֹף וְכֹל אֲשֶׁר־
9 רֹמֵשׂ עַל־הָאֲדָמָה׃ שְׁנַיִם שְׁנַיִם בָּאוּ אֶל־נֹחַ אֶל־
הַתֵּבָה זָכָר וּנְקֵבָה כַּאֲשֶׁר צִוָּה אֱלֹהִים אֶת־נֹחַ׃
10 וַיְהִי לְשִׁבְעַת הַיָּמִים וּמֵי הַמַּבּוּל הָיוּ עַל־הָאָרֶץ׃
11 בִּשְׁנַת שֵׁשׁ־מֵאוֹת שָׁנָה לְחַיֵּי־נֹחַ בַּחֹדֶשׁ הַשֵּׁנִי
בְּשִׁבְעָה־עָשָׂר יוֹם לַחֹדֶשׁ בַּיּוֹם הַזֶּה נִבְקְעוּ כָּל־
12 מַעְיְנוֹת תְּהוֹם רַבָּה וַאֲרֻבֹּת הַשָּׁמַיִם נִפְתָּחוּ׃ וַיְהִי
הַגֶּשֶׁם עַל־הָאָרֶץ אַרְבָּעִים יוֹם וְאַרְבָּעִים לָיְלָה׃
13 בְּעֶצֶם הַיּוֹם הַזֶּה בָּא נֹחַ וְשֵׁם־וְחָם וָיֶפֶת בְּנֵי־נֹחַ
14 וְאֵשֶׁת נֹחַ וּשְׁלֹשֶׁת נְשֵׁי־בָנָיו אִתָּם אֶל־הַתֵּבָה׃ הֵמָּה
וְכָל־הַחַיָּה לְמִינָהּ וְכָל־הַבְּהֵמָה לְמִינָהּ וְכָל־הָרֶמֶשׂ
הָרֹמֵשׂ עַל־הָאָרֶץ לְמִינֵהוּ וְכָל־הָעוֹף לְמִינֵהוּ כֹּל
15 צִפּוֹר כָּל־כָּנָף׃ וַיָּבֹאוּ אֶל־נֹחַ אֶל־הַתֵּבָה שְׁנַיִם
16 שְׁנַיִם מִכָּל־הַבָּשָׂר אֲשֶׁר־בּוֹ רוּחַ חַיִּים׃ וְהַבָּאִים

* ההא בקמץ

זָכָר וּנְקֵבָה מִכָּל־בָּשָׂר בָּאוּ כַּאֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים
17 וַיִּסְגֹּר יְהוָה בַּעֲדוֹ׃ וַיְהִי הַמַּבּוּל אַרְבָּעִים יוֹם עַל־
הָאָרֶץ וַיִּרְבּוּ הַמַּיִם וַיִּשְׂאוּ אֶת־הַתֵּבָה וַתָּרָם מֵעַל
18 הָאָרֶץ׃ וַיִּגְבְּרוּ הַמַּיִם וַיִּרְבּוּ מְאֹד עַל־הָאָרֶץ וַתֵּלֶךְ
19 הַתֵּבָה עַל־פְּנֵי הַמָּיִם׃ וְהַמַּיִם גָּבְרוּ מְאֹד מְאֹד עַל־
הָאָרֶץ וַיְכֻסּוּ כָּל־הֶהָרִים הַגְּבֹהִים אֲשֶׁר־תַּחַת כָּל־
20 הַשָּׁמָיִם׃ חֲמֵשׁ עֶשְׂרֵה אַמָּה מִלְמַעְלָה גָּבְרוּ הַמָּיִם
21 וַיְכֻסּוּ הֶהָרִים׃ וַיִּגְוַע כָּל־בָּשָׂר ׀ הָרֹמֵשׂ עַל־הָאָרֶץ
בָּעוֹף וּבַבְּהֵמָה וּבַחַיָּה וּבְכָל־הַשֶּׁרֶץ הַשֹּׁרֵץ עַל־
22 הָאָרֶץ וְכֹל הָאָדָם׃ כֹּל אֲשֶׁר נִשְׁמַת־רוּחַ חַיִּים
23 בְּאַפָּיו מִכֹּל אֲשֶׁר בֶּחָרָבָה מֵתוּ׃ וַיִּמַח אֶת־כָּל־
הַיְקוּם ׀ אֲשֶׁר ׀ עַל־פְּנֵי הָאֲדָמָה מֵאָדָם עַד־בְּהֵמָה עַד־
רֶמֶשׂ וְעַד־עוֹף הַשָּׁמַיִם וַיִּמָּחוּ מִן־הָאָרֶץ וַיִּשָּׁאֶר אַךְ־
24 נֹחַ וַאֲשֶׁר אִתּוֹ בַּתֵּבָה׃ וַיִּגְבְּרוּ הַמַּיִם עַל־הָאָרֶץ
חֲמִשִּׁים וּמְאַת יוֹם׃

XVI. ***Abatement of the flood. Noah and his family quit the ark;***
Gen. VIII. 1—20.

1 וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ וְאֵת כָּל־הַחַיָּה וְאֶת־כָּל־
הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתֵּבָה וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל־
2 הָאָרֶץ וַיָּשֹׁכּוּ הַמָּיִם׃ וַיִּסָּכְרוּ מַעְיְנֹת תְּהוֹם וַאֲרֻבֹּת
3 הַשָּׁמָיִם וַיִּכָּלֵא הַגֶּשֶׁם מִן־הַשָּׁמָיִם׃ וַיָּשֻׁבוּ הַמַּיִם
מֵעַל הָאָרֶץ הָלוֹךְ וָשׁוֹב וַיַּחְסְרוּ הַמַּיִם מִקְצֵה
4 חֲמִשִּׁים וּמְאַת יוֹם׃ וַתָּנַח הַתֵּבָה בַּחֹדֶשׁ הַשְּׁבִיעִי
5 בְּשִׁבְעָה־עָשָׂר יוֹם לַחֹדֶשׁ עַל הָרֵי אֲרָרָט׃ וְהַמַּיִם
הָיוּ הָלוֹךְ וְחָסוֹר עַד הַחֹדֶשׁ הָעֲשִׂירִי בָּעֲשִׂירִי בְּאֶחָד

6 לַחֹדֶשׁ נִרְאוּ רָאשֵׁי הֶהָרִים׃ וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם
7 וַיִּפְתַּח נֹחַ אֶת־חַלּוֹן הַתֵּבָה אֲשֶׁר עָשָׂה׃ וַיְשַׁלַּח
אֶת־הָעֹרֵב וַיֵּצֵא יָצוֹא וָשׁוֹב עַד־יְבֹשֶׁת הַמַּיִם מֵעַל
8 הָאָרֶץ׃ וַיְשַׁלַּח אֶת־הַיּוֹנָה מֵאִתּוֹ לִרְאוֹת הֲקַלּוּ
9 הַמַּיִם מֵעַל פְּנֵי הָאֲדָמָה׃ וְלֹא־מָצְאָה הַיּוֹנָה מָנוֹחַ
לְכַף־רַגְלָהּ וַתָּשָׁב אֵלָיו אֶל־הַתֵּבָה כִּי מַיִם עַל־פְּנֵי
כָל־הָאָרֶץ וַיִּשְׁלַח יָדוֹ וַיִּקָּחֶהָ וַיָּבֵא אֹתָהּ אֵלָיו אֶל־
10 הַתֵּבָה׃ וַיָּחֶל עוֹד שִׁבְעַת יָמִים אֲחֵרִים וַיֹּסֶף שַׁלַּח
11 אֶת־הַיּוֹנָה מִן־הַתֵּבָה׃ וַתָּבֹא אֵלָיו הַיּוֹנָה לְעֵת עֶרֶב
וְהִנֵּה עֲלֵה־זַיִת טָרָף בְּפִיהָ וַיֵּדַע נֹחַ כִּי־קַלּוּ הַמַּיִם
12 מֵעַל הָאָרֶץ׃ וַיִּיָּחֶל עוֹד שִׁבְעַת יָמִים אֲחֵרִים וַיְשַׁלַּח
13 אֶת־הַיּוֹנָה וְלֹא־יָסְפָה שׁוּב־אֵלָיו עוֹד׃ וַיְהִי
בְּאַחַת וְשֵׁשׁ־מֵאוֹת שָׁנָה בָּרִאשׁוֹן בְּאֶחָד לַחֹדֶשׁ
חָרְבוּ הַמַּיִם מֵעַל הָאָרֶץ וַיָּסַר נֹחַ אֶת־מִכְסֵה
14 הַתֵּבָה וַיַּרְא וְהִנֵּה חָרְבוּ פְּנֵי הָאֲדָמָה׃ וּבַחֹדֶשׁ הַשֵּׁנִי
בְּשִׁבְעָה וְעֶשְׂרִים יוֹם לַחֹדֶשׁ יָבְשָׁה הָאָרֶץ׃
16 וַיְדַבֵּר אֱלֹהִים אֶל־נֹחַ לֵאמֹר׃ צֵא מִן־הַתֵּבָה
17 אַתָּה וְאִשְׁתְּךָ וּבָנֶיךָ וּנְשֵׁי־בָנֶיךָ אִתָּךְ׃ כָּל־הַחַיָּה
אֲשֶׁר־אִתְּךָ מִכָּל־בָּשָׂר בָּעוֹף וּבַבְּהֵמָה וּבְכָל־הָרֶמֶשׂ
הָרֹמֵשׂ עַל־הָאָרֶץ הַוְצֵא* אִתָּךְ וְשָׁרְצוּ בָאָרֶץ וּפָרוּ
18 וְרָבוּ עַל־הָאָרֶץ׃ וַיֵּצֵא נֹחַ וּבָנָיו וְאִשְׁתּוֹ וּנְשֵׁי־בָנָיו
19 אִתּוֹ׃ כָּל־הַחַיָּה כָּל־הָרֶמֶשׂ וְכָל־הָעוֹף כֹּל רוֹמֵשׂ
20 עַל־הָאָרֶץ לְמִשְׁפְּחֹתֵיהֶם יָצְאוּ מִן־הַתֵּבָה׃ וַיִּבֶן
נֹחַ מִזְבֵּחַ לַיהוָה וַיִּקַּח מִכֹּל ׀ הַבְּהֵמָה הַטְּהֹרָה וּמִכֹּל
הָעוֹף הַטָּהוֹר וַיַּעַל עֹלֹת בַּמִּזְבֵּחַ׃

* ק׳ הַיְצֵא

XVII. *The building of Babel, and the confusion of languages*; Gen. XI. 1—9.

1.2 וַיְהִי כָל־הָאָרֶץ שָׂפָה אֶחָת וּדְבָרִים אֲחָדִים׃ וַיְהִי
בְּנָסְעָם מִקֶּדֶם וַיִּמְצְאוּ בִקְעָה בְּאֶרֶץ שִׁנְעָר וַיֵּשְׁבוּ
3 שָׁם׃ וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ הָבָה נִלְבְּנָה לְבֵנִים
וְנִשְׂרְפָה לִשְׂרֵפָה וַתְּהִי לָהֶם הַלְּבֵנָה לְאָ*בֶן וְהַחֵמָר
4 הָיָה לָהֶם לַחֹמֶר׃ וַיֹּאמְרוּ הָבָה ׀ נִבְנֶה־לָּנוּ עִיר
וּמִגְדָּל וְרֹאשׁוֹ בַשָּׁמַיִם וְנַעֲשֶׂה־לָּנוּ שֵׁם פֶּן־נָפוּץ
5 עַל־פְּנֵי כָל־הָאָרֶץ׃ וַיֵּרֶד יְהוָה לִרְאֹת אֶת־הָעִיר
6 וְאֶת־הַמִּגְדָּל אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם׃ וַיֹּאמֶר יְהוָה הֵן
עַם אֶחָד וְשָׂפָה אַחַת לְכֻלָּם וְזֶה הַחִלָּם לַעֲשׂוֹת
7 וְעַתָּה לֹא־יִבָּצֵר מֵהֶם כֹּל אֲשֶׁר יָזְמוּ לַעֲשׂוֹת׃ הָבָה
נֵרְדָה וְנָבְלָה שָׁם שְׂפָתָם אֲשֶׁר לֹא יִשְׁמְעוּ אִישׁ שְׂפַת
8 רֵעֵהוּ׃ וַיָּפֶץ יְהוָה אֹתָם מִשָּׁם עַל־פְּנֵי כָל־הָאָרֶץ
9 וַיַּחְדְּלוּ לִבְנֹת הָעִיר׃ עַל־כֵּן קָרָא שְׁמָהּ בָּבֶל כִּי־
שָׁם בָּלַל יְהוָה שְׂפַת כָּל־הָאָרֶץ וּמִשָּׁם הֱפִיצָם
יְהוָה עַל־פְּנֵי כָּל־הָאָרֶץ׃

XVIII. *The calling of Abraham, and the first promise made to him*; Gen. XII. 1—4.

1 וַיֹּאמֶר יְהוָה אֶל־אַבְרָם לֶךְ־לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ
2 וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אַרְאֶךָּ׃ וְאֶעֶשְׂךָ לְגוֹי
3 גָּדוֹל וַאֲבָרֶכְךָ וַאֲגַדְּלָה שְׁמֶךָ וֶהְיֵה בְּרָכָה׃ וַאֲבָרְכָה
מְבָרְכֶיךָ וּמְקַלֶּלְךָ אָאֹר וְנִבְרְכוּ בְךָ כֹּל מִשְׁפְּחֹת
4 הָאֲדָמָה׃ וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר אֵלָיו יְהוָה וַיֵּלֶךְ
אִתּוֹ לוֹט וְאַבְרָם בֶּן־חָמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה
בְּצֵאתוֹ מֵחָרָן׃

* קמץ בז

XIX. *The second promise made to Abraham, while residing at Mamre;* Gen. XV. 1—6.

1 אַחַר ׀ הַדְּבָרִים הָאֵלֶּה הָיָה דְבַר־יְהוָה אֶל־אַבְרָם
בַּמַּחֲזֶה לֵאמֹר אַל־תִּירָא אַבְרָם אָנֹכִי מָגֵן לָךְ שְׂכָרְךָ
2 הַרְבֵּה מְאֹד׃ וַיֹּאמֶר אַבְרָם אֲדֹנָי יֱהוִה מַה־תִּתֶּן־לִי
וְאָנֹכִי הוֹלֵךְ עֲרִירִי וּבֶן־מֶשֶׁק בֵּיתִי הוּא דַּמֶּשֶׂק
3 אֱלִיעֶזֶר׃ וַיֹּאמֶר אַבְרָם הֵן לִי לֹא נָתַתָּה זָרַע וְהִנֵּה
4 בֶן־בֵּיתִי יוֹרֵשׁ אֹתִי׃ וְהִנֵּה דְבַר־יְהוָה אֵלָיו לֵאמֹר
לֹא יִירָשְׁךָ זֶה כִּי־אִם אֲשֶׁר יֵצֵא מִמֵּעֶיךָ הוּא יִירָשֶׁךָ׃
5 וַיּוֹצֵא אֹתוֹ הַחוּצָה וַיֹּאמֶר הַבֶּט־נָא הַשָּׁמַיְמָה וּסְפֹר
הַכּוֹכָבִים אִם־תּוּכַל לִסְפֹּר אֹתָם וַיֹּאמֶר לוֹ כֹּה יִהְיֶה
6 זַרְעֶךָ׃ וְהֶאֱמִן בַּיהוָה וַיַּחְשְׁבֶהָ לּוֹ צְדָקָה׃

XX. *The third promise made to Abraham, at Mamre;* Gen. XVII. 1—8.

1 וַיְהִי אַבְרָם בֶּן־תִּשְׁעִים שָׁנָה וְתֵשַׁע שָׁנִים וַיֵּרָא יְהוָה
אֶל־אַבְרָם וַיֹּאמֶר אֵלָיו אֲנִי־אֵל שַׁדַּי הִתְהַלֵּךְ לְפָנַי
2 וֶהְיֵה תָמִים׃ וְאֶתְּנָה בְרִיתִי בֵּינִי וּבֵינֶךָ וְאַרְבֶּה
3 אוֹתְךָ בִּמְאֹד מְאֹד׃ וַיִּפֹּל אַבְרָם עַל־פָּנָיו וַיְדַבֵּר
4 אִתּוֹ אֱלֹהִים לֵאמֹר׃ אֲנִי הִנֵּה בְרִיתִי אִתָּךְ וְהָיִיתָ
5 לְאַב הֲמוֹן גּוֹיִם׃ וְלֹא־יִקָּרֵא עוֹד אֶת־שִׁמְךָ אַבְרָם
וְהָיָה שִׁמְךָ אַבְרָהָם כִּי אַב־הֲמוֹן גּוֹיִם נְתַתִּיךָ׃
6 וְהִפְרֵתִי אֹתְךָ בִּמְאֹד מְאֹד וּנְתַתִּיךָ לְגוֹיִם וּמְלָכִים
7 מִמְּךָ יֵצֵאוּ׃ וַהֲקִמֹתִי אֶת־בְּרִיתִי בֵּינִי וּבֵינֶךָ וּבֵין
זַרְעֲךָ אַחֲרֶיךָ לְדֹרֹתָם לִבְרִית עוֹלָם לִהְיוֹת לְךָ
8 לֵאלֹהִים וּלְזַרְעֲךָ אַחֲרֶיךָ׃ וְנָתַתִּי לְךָ וּלְזַרְעֲךָ

אַחֲרֶיךָ אֵת ׀ אֶרֶץ מְגֻרֶיךָ אֵת כָּל־אֶרֶץ כְּנַעַן לַאֲחֻזַּת
עוֹלָם וְהָיִיתִי לָהֶם לֵאלֹהִים׃

XXI. *Abraham offering up his son;* Gen. XXII. 1—19.

1 וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת־
2 אַבְרָהָם וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר הִנֵּנִי׃ וַיֹּאמֶר
קַח־נָא אֶת־בִּנְךָ אֶת־יְחִידְךָ אֲשֶׁר־אָהַבְתָּ אֶת־יִצְחָק
וְלֶךְ־לְךָ אֶל־אֶרֶץ הַמֹּרִיָּה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל
3 אַחַד הֶהָרִים אֲשֶׁר אֹמַר אֵלֶיךָ׃ וַיַּשְׁכֵּם אַבְרָהָם
בַּבֹּקֶר וַיַּחֲבֹשׁ אֶת־חֲמֹרוֹ וַיִּקַּח אֶת־שְׁנֵי נְעָרָיו אִתּוֹ
וְאֵת יִצְחָק בְּנוֹ וַיְבַקַּע עֲצֵי עֹלָה וַיָּקָם וַיֵּלֶךְ אֶל־
4 הַמָּקוֹם אֲשֶׁר־אָמַר־לוֹ הָאֱלֹהִים׃ בַּיּוֹם הַשְּׁלִישִׁי
וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו וַיַּרְא אֶת־הַמָּקוֹם מֵרָחֹק׃
5 וַיֹּאמֶר אַבְרָהָם אֶל־נְעָרָיו שְׁבוּ־לָכֶם פֹּה עִם־הַחֲמוֹר
וַאֲנִי וְהַנַּעַר נֵלְכָה עַד־כֹּה וְנִשְׁתַּחֲוֶה וְנָשׁוּבָה אֲלֵיכֶם׃
6 וַיִּקַּח אַבְרָהָם אֶת־עֲצֵי הָעֹלָה וַיָּשֶׂם עַל־יִצְחָק בְּנוֹ
וַיִּקַּח בְּיָדוֹ אֶת־הָאֵשׁ וְאֶת־הַמַּאֲכֶלֶת וַיֵּלְכוּ שְׁנֵיהֶם
7 יַחְדָּו׃ וַיֹּאמֶר יִצְחָק אֶל־אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי
וַיֹּאמֶר הִנֶּנִּי בְנִי וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֵצִים וְאַיֵּה
8 הַשֶּׂה לְעֹלָה׃ וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֶה־לּוֹ
9 הַשֶּׂה לְעֹלָה בְּנִי וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו׃ וַיָּבֹאוּ אֶל־
הַמָּקוֹם אֲשֶׁר אָמַר־לוֹ הָאֱלֹהִים וַיִּבֶן שָׁם אַבְרָהָם
אֶת־הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנוֹ
10 וַיָּשֶׂם אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים׃ וַיִּשְׁלַח אַבְרָהָם
אֶת־יָדוֹ וַיִּקַּח אֶת־הַמַּאֲכֶלֶת לִשְׁחֹט אֶת־בְּנוֹ׃
11 וַיִּקְרָא אֵלָיו מַלְאַךְ יְהוָה מִן־הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם ׀

12 אַבְרָהָם וַיֹּאמֶר הִנֵּנִי׃ וַיֹּאמֶר אַל־תִּשְׁלַח יָדְךָ אֶל־
הַנַּעַר וְאַל־תַּעַשׂ לוֹ מְאוּמָה כִּי ׀ עַתָּה יָדַעְתִּי כִּי־יְרֵא
אֱלֹהִים אַתָּה וְלֹא חָשַׂכְתָּ אֶת־בִּנְךָ אֶת־יְחִידְךָ מִמֶּנִּי׃
13 וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו וַיַּרְא וְהִנֵּה־אַיִל אַחַר נֶאֱחַז
בַּסְּבַךְ בְּקַרְנָיו וַיֵּלֶךְ אַבְרָהָם וַיִּקַּח אֶת־הָאַיִל וַיַּעֲלֵהוּ
14 לְעֹלָה תַּחַת בְּנוֹ׃ וַיִּקְרָא אַבְרָהָם שֵׁם־הַמָּקוֹם הַהוּא
יְהוָה ׀ יִרְאֶה אֲשֶׁר יֵאָמֵר הַיּוֹם בְּהַר יְהוָה יֵרָאֶה׃
15 וַיִּקְרָא מַלְאַךְ יְהוָה אֶל־אַבְרָהָם שֵׁנִית מִן־הַשָּׁמָיִם׃
16 וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נְאֻם־יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ
אֶת־הַדָּבָר הַזֶּה וְלֹא חָשַׂכְתָּ אֶת־בִּנְךָ אֶת־יְחִידֶךָ׃
17 כִּי־בָרֵךְ אֲבָרֶכְךָ וְהַרְבָּה אַרְבֶּה אֶת־זַרְעֲךָ כְּכוֹכְבֵי
הַשָּׁמַיִם וְכַחוֹל אֲשֶׁר עַל־שְׂפַת הַיָּם וְיִרַשׁ זַרְעֲךָ אֵת
18 שַׁעַר אֹיְבָיו׃ וְהִתְבָּרֲכוּ בְזַרְעֲךָ כֹּל גּוֹיֵי הָאָרֶץ עֵקֶב
19 אֲשֶׁר שָׁמַעְתָּ בְּקֹלִי׃ וַיָּשָׁב אַבְרָהָם אֶל־נְעָרָיו וַיָּקֻמוּ
וַיֵּלְכוּ יַחְדָּו אֶל־בְּאֵר שָׁבַע וַיֵּשֶׁב אַבְרָהָם בִּבְאֵר שָׁבַע׃

XXII. *Appearance of Jehovah to Jacob;* Gen. XXXV. 9—15.

9 וַיֵּרָא אֱלֹהִים אֶל־יַעֲקֹב עוֹד בְּבֹאוֹ מִפַּדַּן אֲרָם וַיְבָרֶךְ
10 אֹתוֹ׃ וַיֹּאמֶר־לוֹ אֱלֹהִים שִׁמְךָ יַעֲקֹב לֹא־יִקָּרֵא שִׁמְךָ
עוֹד יַעֲקֹב כִּי אִם־יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ וַיִּקְרָא אֶת־
11 שְׁמוֹ יִשְׂרָאֵל׃ וַיֹּאמֶר לוֹ אֱלֹהִים אֲנִי אֵל שַׁדַּי פְּרֵה
וּרְבֵה גּוֹי וּקְהַל גּוֹיִם יִהְיֶה מִמֶּךָּ וּמְלָכִים מֵחֲלָצֶיךָ
12 יֵצֵאוּ׃ וְאֶת־הָאָרֶץ אֲשֶׁר נָתַתִּי לְאַבְרָהָם וּלְיִצְחָק
13 לְךָ אֶתְּנֶנָּה וּלְזַרְעֲךָ אַחֲרֶיךָ אֶתֵּן אֶת־הָאָרֶץ׃ וַיַּעַל
14 מֵעָלָיו אֱלֹהִים בַּמָּקוֹם אֲשֶׁר־דִּבֶּר אִתּוֹ׃ וַיַּצֵּב יַעֲקֹב
מַצֵּבָה בַּמָּקוֹם אֲשֶׁר־דִּבֶּר אִתּוֹ מַצֶּבֶת אָבֶן וַיַּסֵּךְ

15 עָלֶיהָ נֶסֶךְ וַיִּצֹק עָלֶיהָ שָׁמֶן׃ וַיִּקְרָא יַעֲקֹב אֶת־שֵׁם
הַמָּקוֹם אֲשֶׁר דִּבֶּר אִתּוֹ שָׁם אֱלֹהִים בֵּית־אֵל׃

XXIII. *Birth, education, and flight of Moses*; Ex. II. 1—15.

2 וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי וַיִּקַּח אֶת־בַּת־לֵוִי׃ וַתַּהַר
הָאִשָּׁה וַתֵּלֶד בֵּן וַתֵּרֶא אֹתוֹ כִּי־טוֹב הוּא וַתִּצְפְּנֵהוּ
3 שְׁלֹשָׁה יְרָחִים׃ וְלֹא־יָכְלָה עוֹד הַצְּפִינוֹ וַתִּקַּח־לוֹ
תֵּבַת גֹּמֶא וַתַּחְמְרָה בַחֵמָר וּבַזָּפֶת וַתָּשֶׂם בָּהּ אֶת־
4 הַיֶּלֶד וַתָּשֶׂם בַּסּוּף עַל־שְׂפַת הַיְאֹר׃ וַתֵּתַצַּב אֲחֹתוֹ
5 מֵרָחֹק לְדֵעָה מַה־יֵּעָשֶׂה לוֹ׃ וַתֵּרֶד בַּת־פַּרְעֹה
לִרְחֹץ עַל־הַיְאֹר וְנַעֲרֹתֶיהָ הֹלְכֹת עַל־יַד הַיְאֹר וַתֵּרֶא
אֶת־הַתֵּבָה בְּתוֹךְ הַסּוּף וַתִּשְׁלַח אֶת־אֲמָתָהּ וַתִּקָּחֶהָ׃
6 וַתִּפְתַּח וַתִּרְאֵהוּ אֶת־הַיֶּלֶד וְהִנֵּה־נַעַר בֹּכֶה וַתַּחְמֹל
7 עָלָיו וַתֹּאמֶר מִיַּלְדֵי הָעִבְרִים זֶה׃ וַתֹּאמֶר אֲחֹתוֹ
אֶל־בַּת־פַּרְעֹה הַאֵלֵךְ וְקָרָאתִי לָךְ אִשָּׁה מֵינֶקֶת מִן
8 הָעִבְרִיֹּת וְתֵינִק לָךְ אֶת־הַיָּלֶד׃ וַתֹּאמֶר־לָהּ בַּת־
פַּרְעֹה לֵכִי וַתֵּלֶךְ הָעַלְמָה וַתִּקְרָא אֶת־אֵם הַיָּלֶד׃
9 וַתֹּאמֶר לָהּ בַּת־פַּרְעֹה הֵילִיכִי אֶת־הַיֶּלֶד הַזֶּה
וְהֵינִקִהוּ לִי וַאֲנִי אֶתֵּן אֶת־שְׂכָרֵךְ וַתִּקַּח הָאִשָּׁה
10 הַיֶּלֶד וַתְּנִיקֵהוּ׃ וַיִּגְדַּל הַיֶּלֶד וַתְּבִאֵהוּ לְבַת־פַּרְעֹה
וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמַּיִם
11 מְשִׁיתִהוּ׃ וַיְהִי ׀ בַּיָּמִים הָהֵם וַיִּגְדַּל מֹשֶׁה וַיֵּצֵא אֶל־
אֶחָיו וַיַּרְא בְּסִבְלֹתָם וַיַּרְא אִישׁ מִצְרִי מַכֶּה אִישׁ־
12 עִבְרִי מֵאֶחָיו׃ וַיִּפֶן כֹּה וָכֹה וַיַּרְא כִּי־אֵין אִישׁ וַיַּךְ
13 אֶת־הַמִּצְרִי וַיִּטְמְנֵהוּ בַּחוֹל׃ וַיֵּצֵא בַּיּוֹם הַשֵּׁנִי וְהִנֵּה
שְׁנֵי־אֲנָשִׁים עִבְרִים נִצִּים וַיֹּאמֶר לָרָשָׁע לָמָּה תַכֶּה

14 רֵעֶךָ׃ וַיֹּאמֶר מִי שָׂמְךָ לְאִישׁ שַׂר וְשֹׁפֵט עָלֵינוּ
הַלְהָרְגֵנִי אַתָּה אֹמֵר כַּאֲשֶׁר הָרַגְתָּ אֶת־הַמִּצְרִי וַיִּירָא
15 מֹשֶׁה וַיֹּאמַר אָכֵן נוֹדַע הַדָּבָר׃ וַיִּשְׁמַע פַּרְעֹה אֶת־
הַדָּבָר הַזֶּה וַיְבַקֵּשׁ לַהֲרֹג אֶת־מֹשֶׁה וַיִּבְרַח מֹשֶׁה
מִפְּנֵי פַרְעֹה וַיֵּשֶׁב בְּאֶרֶץ־מִדְיָן׃

XXIV. *Appearance of Jehovah to Moses, in the burning bush;* Ex. III. 1—6.

1 וּמֹשֶׁה הָיָה רֹעֶה אֶת־צֹאן יִתְרוֹ חֹתְנוֹ כֹּהֵן מִדְיָן
וַיִּנְהַג אֶת־הַצֹּאן אַחַר הַמִּדְבָּר וַיָּבֹא אֶל־הַר הָאֱלֹהִים
2 חֹרֵבָה׃ וַיֵּרָא מַלְאַךְ יְהוָה אֵלָיו בְּלַבַּת־אֵשׁ מִתּוֹךְ
הַסְּנֶה וַיַּרְא וְהִנֵּה הַסְּנֶה בֹּעֵר בָּאֵשׁ וְהַסְּנֶה אֵינֶנּוּ
3 אֻכָּל׃ וַיֹּאמֶר מֹשֶׁה אָסֻרָה־נָּא וְאֶרְאֶה אֶת־הַמַּרְאֶה
4 הַגָּדֹל הַזֶּה מַדּוּעַ לֹא־יִבְעַר הַסְּנֶה׃ וַיַּרְא יְהוָה כִּי
סָר לִרְאוֹת וַיִּקְרָא אֵלָיו אֱלֹהִים מִתּוֹךְ הַסְּנֶה וַיֹּאמֶר
5 מֹשֶׁה מֹשֶׁה וַיֹּאמֶר הִנֵּנִי׃ וַיֹּאמֶר אַל־תִּקְרַב הֲלֹם
שַׁל־נְעָלֶיךָ מֵעַל רַגְלֶיךָ כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד
6 עָלָיו אַדְמַת־קֹדֶשׁ הוּא׃ וַיֹּאמֶר אָנֹכִי אֱלֹהֵי אָבִיךָ
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב וַיַּסְתֵּר מֹשֶׁה
פָּנָיו כִּי יָרֵא מֵהַבִּיט אֶל־הָאֱלֹהִים׃

XXV. *Commission of Moses, respecting the oppressed Israelites;* Ex. VI. 1—11.

1 וַיְדַבֵּר אֱלֹהִים אֶל־מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה׃
2 וָאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שַׁדָּי
4 וּשְׁמִי יְהוָה לֹא נוֹדַעְתִּי לָהֶם׃ וְגַם הֲקִמֹתִי אֶת־
בְּרִיתִי אִתָּם לָתֵת לָהֶם אֶת־אֶרֶץ כְּנָעַן אֵת אֶרֶץ

5 מְגֻרֵיהֶם אֲשֶׁר־גָּרוּ בָהּ׃ וְגַם ׀ אֲנִי שָׁמַעְתִּי אֶת־
נַאֲקַת בְּנֵי יִשְׂרָאֵל אֲשֶׁר מִצְרַיִם מַעֲבִדִים אֹתָם וָאֶזְכֹּר
6 אֶת־בְּרִיתִי׃ לָכֵן אֱמֹר לִבְנֵי־יִשְׂרָאֵל אֲנִי יְהוָה
וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלֹת מִצְרַיִם וְהִצַּלְתִּי אֶתְכֶם
מֵעֲבֹדָתָם וְגָאַלְתִּי אֶתְכֶם בִּזְרוֹעַ נְטוּיָה וּבִשְׁפָטִים
7 גְּדֹלִים׃ וְלָקַחְתִּי אֶתְכֶם לִי לְעָם וְהָיִיתִי לָכֶם לֵאלֹהִים
וִידַעְתֶּם כִּי־אֲנִי יְהוָה אֱלֹהֵיכֶם הַמּוֹצִיא אֶתְכֶם
8 מִתַּחַת סִבְלוֹת מִצְרָיִם׃ וְהֵבֵאתִי אֶתְכֶם אֶל־הָאָרֶץ
אֲשֶׁר נָשָׂאתִי אֶת־יָדִי לָתֵת אֹתָהּ לְאַבְרָהָם לְיִצְחָק
וּלְיַעֲקֹב וְנָתַתִּי אֹתָהּ לָכֶם מוֹרָשָׁה אֲנִי יְהוָה׃
9 וַיְדַבֵּר מֹשֶׁה כֵּן אֶל־בְּנֵי יִשְׂרָאֵל וְלֹא שָׁמְעוּ אֶל־מֹשֶׁה
10 מִקֹּצֶר רוּחַ וּמֵעֲבֹדָה קָשָׁה׃ וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה
11 לֵּאמֹר׃ בֹּא דַבֵּר אֶל־פַּרְעֹה מֶלֶךְ מִצְרָיִם וִישַׁלַּח
אֶת־בְּנֵי־יִשְׂרָאֵל מֵאַרְצוֹ׃

XXVI. *Institution of the Passover, and the smiting of the first-born in the land of Egypt*; Ex. XII. 18—33.

18 בָּרִאשֹׁן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ בָּעֶרֶב תֹּאכְלוּ מַצֹּת
19 עַד יוֹם הָאֶחָד וְעֶשְׂרִים לַחֹדֶשׁ בָּעָרֶב׃ שִׁבְעַת יָמִים
שְׂאֹר לֹא יִמָּצֵא בְּבָתֵּיכֶם כִּי ׀ כָּל־אֹכֵל מַחְמֶצֶת וְנִכְרְתָה
הַנֶּפֶשׁ הַהִוא מֵעֲדַת יִשְׂרָאֵל בַּגֵּר וּבְאֶזְרַח הָאָרֶץ׃
20 כָּל־מַחְמֶצֶת לֹא תֹאכֵלוּ בְּכֹל מוֹשְׁבֹתֵיכֶם תֹּאכְלוּ
21 מַצּוֹת׃ וַיִּקְרָא מֹשֶׁה לְכָל־זִקְנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם
מִשְׁכוּ וּקְחוּ לָכֶם צֹאן לְמִשְׁפְּחֹתֵיכֶם וְשַׁחֲטוּ הַפָּסַח׃
22 וּלְקַחְתֶּם אֲגֻדַּת אֵזוֹב וּטְבַלְתֶּם בַּדָּם אֲשֶׁר־בַּסַּף וְהִגַּעְתֶּם
אֶל־הַמַּשְׁקוֹף וְאֶל־שְׁתֵּי הַמְּזוּזֹת מִן־הַדָּם אֲשֶׁר בַּסָּף

23 וְאַתֶּם לֹא תֵצְאוּ אִישׁ מִפֶּתַח־בֵּיתוֹ עַד־בֹּקֶר׃ וְעָבַר
יְהוָה לִנְגֹּף אֶת־מִצְרַיִם וְרָאָה אֶת־הַדָּם עַל־הַמַּשְׁקוֹף
וְעַל שְׁתֵּי הַמְּזוּזֹת וּפָסַח יְהוָה עַל־הַפֶּתַח וְלֹא יִתֵּן
24 הַמַּשְׁחִית לָבֹא אֶל־בָּתֵּיכֶם לִנְגֹּף׃ וּשְׁמַרְתֶּם אֶת־הַדָּבָר
25 הַזֶּה לְחָק־לְךָ וּלְבָנֶיךָ עַד־עוֹלָם׃ וְהָיָה כִּי־תָבֹאוּ
אֶל־הָאָרֶץ אֲשֶׁר יִתֵּן יְהוָה לָכֶם כַּאֲשֶׁר דִּבֵּר וּשְׁמַרְתֶּם
26 אֶת־הָעֲבֹדָה הַזֹּאת׃ וְהָיָה כִּי־יֹאמְרוּ אֲלֵיכֶם בְּנֵיכֶם
27 מָה הָעֲבֹדָה הַזֹּאת לָכֶם׃ וַאֲמַרְתֶּם זֶבַח־פֶּסַח הוּא
לַיהוָה אֲשֶׁר פָּסַח עַל־בָּתֵּי בְנֵי־יִשְׂרָאֵל בְּמִצְרַיִם
בְּנָגְפּוֹ אֶת־מִצְרַיִם וְאֶת־בָּתֵּינוּ הִצִּיל וַיִּקֹּד הָעָם
28 וַיִּשְׁתַּחֲווּ׃ וַיֵּלְכוּ וַיַּעֲשׂוּ בְּנֵי יִשְׂרָאֵל כַּאֲשֶׁר צִוָּה יְהוָה
29 אֶת־מֹשֶׁה וְאַהֲרֹן כֵּן עָשׂוּ׃ וַיְהִי ׀ בַּחֲצִי הַלַּיְלָה
וַיהוָה הִכָּה כָל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מִבְּכֹר פַּרְעֹה
הַיֹּשֵׁב עַל־כִּסְאוֹ עַד בְּכוֹר הַשְּׁבִי אֲשֶׁר בְּבֵית הַבּוֹר
30 וְכֹל בְּכוֹר בְּהֵמָה׃ וַיָּקָם פַּרְעֹה לַיְלָה הוּא וְכָל־עֲבָדָיו
וְכָל־מִצְרַיִם וַתְּהִי צְעָקָה גְדֹלָה בְּמִצְרָיִם כִּי־אֵין בַּיִת
31 אֲשֶׁר אֵין־שָׁם מֵת׃ וַיִּקְרָא לְמֹשֶׁה וּלְאַהֲרֹן לַיְלָה
וַיֹּאמֶר קוּמוּ *צְּאוּ מִתּוֹךְ עַמִּי גַּם־אַתֶּם גַּם־בְּנֵי יִשְׂרָאֵל
32 וּלְכוּ עִבְדוּ אֶת־יְהוָה כְּדַבֶּרְכֶם׃ גַּם־צֹאנְכֶם גַּם־
בְּקַרְכֶם קְחוּ כַּאֲשֶׁר דִּבַּרְתֶּם וָלֵכוּ וּבֵרַכְתֶּם גַּם־אֹתִי׃
33 וַתֶּחֱזַק מִצְרַיִם עַל־הָעָם לְמַהֵר לְשַׁלְּחָם מִן־הָאָרֶץ כִּי
אָמְרוּ כֻּלָּנוּ מֵתִים׃

XXVII. *The ten commandments;* Ex. XX. 1—17.

1.2 וַיְדַבֵּר אֱלֹהִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר׃ אָנֹכִי

* צ̇ דגושה

יְהוָֹה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית
3 עֲבָדִים׃ לֹא־יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל־פָּנָי׃
4 לֹא־תַעֲשֶׂה־לְךָ פֶסֶל וְכָל־תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל
5 וַאֲשֶׁר בָּאָרֶץ מִתָּחַת וַאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ׃ לֹא־
תִשְׁתַּחֲוֶה לָהֶם וְלֹא תָעָבְדֵם כִּי אָנֹכִי יְהוָֹה אֱלֹהֶיךָ
אֵל קַנָּא פֹּקֵד עֲוֹן אָבֹת עַל־בָּנִים עַל־שִׁלֵּשִׁים וְעַל־
6 רִבֵּעִים לְשֹׂנְאָי׃ וְעֹשֶׂה חֶסֶד לַאֲלָפִים לְאֹהֲבַי וּלְשֹׁמְרֵי
מִצְוֹתָי׃
7 לֹא תִשָּׂא אֶת־שֵׁם־יְהוָֹה אֱלֹהֶיךָ לַשָּׁוְא כִּי לֹא יְנַקֶּה
יְהוָֹה אֵת אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ לַשָּׁוְא׃
9. 8 זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ׃ שֵׁשֶׁת יָמִים תַּעֲבֹד
10 וְעָשִׂיתָ כָּל־מְלַאכְתֶּךָ׃ וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָֹה
אֱלֹהֶיךָ לֹא־תַעֲשֶׂה כָל־מְלָאכָה אַתָּה וּבִנְךָ־וּבִתֶּךָ
11 עַבְדְּךָ וַאֲמָתְךָ וּבְהֶמְתֶּךָ וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ׃ כִּי
שֵׁשֶׁת־יָמִים עָשָׂה יְהוָֹה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי
עַל־כֵּן בֵּרַךְ יְהוָֹה אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ׃
12 כַּבֵּד אֶת־אָבִיךָ וְאֶת־אִמֶּךָ לְמַעַן יַאֲרִכוּן יָמֶיךָ עַל
הָאֲדָמָה אֲשֶׁר־יְהוָֹה אֱלֹהֶיךָ נֹתֵן לָךְ׃
13 לֹא תִרְצָח׃
14 לֹא תִנְאָף׃
15 לֹא תִגְנֹב׃
16 לֹא־תַעֲנֶה בְרֵעֲךָ עֵד שָׁקֶר׃
17 לֹא תַחְמֹד בֵּית רֵעֶךָ לֹא־תַחְמֹד אֵשֶׁת רֵעֶךָ
וְעַבְדּוֹ וַאֲמָתוֹ וְשׁוֹרוֹ וַחֲמֹרוֹ וְכֹל אֲשֶׁר לְרֵעֶךָ׃

XXVIII. *Renewal of the same;* Ex. XXXIV. 4—8.

4 וַיִּפְסֹל שְׁנֵי־לֻחֹת אֲבָנִים כָּרִאשֹׁנִים וַיַּשְׁכֵּם מֹשֶׁה
בַבֹּקֶר וַיַּעַל אֶל־הַר סִינַי כַּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ וַיִּקַּח
5 בְּיָדוֹ שְׁנֵי לֻחֹת אֲבָנִים׃ וַיֵּרֶד יְהוָה בֶּעָנָן וַיִּתְיַצֵּב
6 עִמּוֹ שָׁם וַיִּקְרָא בְשֵׁם יְהוָה׃ וַיַּעֲבֹר יְהוָה ׀ עַל־פָּנָיו
וַיִּקְרָא יְהוָה ׀ יְהוָה אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם
7 וְרַב־חֶסֶד וֶאֱמֶת׃ נֹצֵר חֶסֶד לָאֲלָפִים נֹשֵׂא עָוֺן
וָפֶשַׁע וְחַטָּאָה וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד ׀ עֲוֺן אָבוֹת עַל־
8 בָּנִים וְעַל־בְּנֵי בָנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים׃ וַיְמַהֵר
מֹשֶׁה וַיִּקֹּד אַרְצָה וַיִּשְׁתָּחוּ׃
28 וַיְהִי־שָׁם עִם־יְהוָה אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה
לֶחֶם לֹא אָכַל וּמַיִם לֹא שָׁתָה וַיִּכְתֹּב עַל־הַלֻּחֹת אֵת
דִּבְרֵי הַבְּרִית עֲשֶׂרֶת הַדְּבָרִים׃

XXIX. *Nadab and Abihu destroyed, for offering strange fire;* Lev. X. 1—3.

1 וַיִּקְחוּ בְנֵי־אַהֲרֹן נָדָב וַאֲבִיהוּא אִישׁ מַחְתָּתוֹ וַיִּתְּנוּ
בָהֵן אֵשׁ וַיָּשִׂימוּ עָלֶיהָ קְטֹרֶת וַיַּקְרִיבוּ לִפְנֵי יְהוָה
2 אֵשׁ זָרָה אֲשֶׁר לֹא צִוָּה אֹתָם׃ וַתֵּצֵא אֵשׁ מִלִּפְנֵי
3 יְהוָה וַתֹּאכַל אוֹתָם וַיָּמֻתוּ לִפְנֵי יְהוָה׃ וַיֹּאמֶר מֹשֶׁה
אֶל־אַהֲרֹן הוּא אֲשֶׁר־דִּבֶּר יְהוָה ׀ לֵאמֹר בִּקְרֹבַי
אֶקָּדֵשׁ וְעַל־פְּנֵי כָל־הָעָם אֶכָּבֵד וַיִּדֹּם אַהֲרֹן׃

XXX. *The blessing to be pronounced by the priests upon the people of Israel;* Num. VI. 22—27.

22. 23 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ דַּבֵּר אֶל־אַהֲרֹן וְאֶל־
בָּנָיו לֵאמֹר כֹּה תְבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמוֹר לָהֶם׃

25. 24 יְבָרֶכְךָ יְהוָה וְיִשְׁמְרֶךָ׃ יָאֵר יְהוָה ׀ פָּנָיו אֵלֶיךָ
26 וִיחֻנֶּךָּ׃ יִשָּׂא יְהוָה ׀ פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם׃
27 וְשָׂמוּ אֶת־שְׁמִי עַל־בְּנֵי יִשְׂרָאֵל וַאֲנִי אֲבָרֲכֵם׃

XXXI. *Destruction of Korah, Dathan, and Abiram;* Num. XVI. 23—35.

24. 23 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ דַּבֵּר אֶל־הָעֵדָה לֵאמֹר
25 הֵעָלוּ מִסָּבִיב לְמִשְׁכַּן־קֹרַח דָּתָן וַאֲבִירָם׃ וַיָּקָם מֹשֶׁה
וַיֵּלֶךְ אֶל־דָּתָן וַאֲבִירָם וַיֵּלְכוּ אַחֲרָיו זִקְנֵי יִשְׂרָאֵל׃
26 וַיְדַבֵּר אֶל־הָעֵדָה לֵאמֹר סוּרוּ נָא מֵעַל אָהֳלֵי הָאֲנָשִׁים
הָרְשָׁעִים הָאֵלֶּה וְאַל־תִּגְּעוּ בְּכָל־אֲשֶׁר לָהֶם פֶּן־תִּסָּפוּ
27 בְּכָל־חַטֹּאתָם׃ וַיֵּעָלוּ מֵעַל מִשְׁכַּן־קֹרַח דָּתָן וַאֲבִירָם
מִסָּבִיב וְדָתָן וַאֲבִירָם יָצְאוּ נִצָּבִים פֶּתַח אָהֳלֵיהֶם
28 וּנְשֵׁיהֶם וּבְנֵיהֶם וְטַפָּם׃ וַיֹּאמֶר מֹשֶׁה בְּזֹאת תֵּדְעוּן
כִּי־יְהוָה שְׁלָחַנִי לַעֲשׂוֹת אֵת כָּל־הַמַּעֲשִׂים הָאֵלֶּה
29 כִּי־לֹא מִלִּבִּי׃ אִם־כְּמוֹת כָּל־הָאָדָם יְמֻתוּן אֵלֶּה
וּפְקֻדַּת כָּל־הָאָדָם יִפָּקֵד עֲלֵיהֶם לֹא יְהוָה שְׁלָחָנִי׃
30 וְאִם־בְּרִיאָה יִבְרָא יְהוָה וּפָצְתָה הָאֲדָמָה אֶת־פִּיהָ
וּבָלְעָה אֹתָם וְאֶת־כָּל־אֲשֶׁר לָהֶם וְיָרְדוּ חַיִּים שְׁאֹלָה
31 וִידַעְתֶּם כִּי נִאֲצוּ הָאֲנָשִׁים הָאֵלֶּה אֶת־יְהוָה׃ וַיְהִי
כְּכַלֹּתוֹ לְדַבֵּר אֵת כָּל־הַדְּבָרִים הָאֵלֶּה וַתִּבָּקַע הָאֲדָמָה
32 אֲשֶׁר תַּחְתֵּיהֶם׃ וַתִּפְתַּח הָאָרֶץ אֶת־פִּיהָ וַתִּבְלַע
אֹתָם וְאֶת־בָּתֵּיהֶם וְאֵת כָּל־הָאָדָם אֲשֶׁר לְקֹרַח וְאֵת
33 כָּל־הָרְכוּשׁ׃ וַיֵּרְדוּ הֵם וְכָל־אֲשֶׁר לָהֶם חַיִּים שְׁאֹלָה
34 וַתְּכַס עֲלֵיהֶם הָאָרֶץ וַיֹּאבְדוּ מִתּוֹךְ הַקָּהָל׃ וְכָל־
יִשְׂרָאֵל אֲשֶׁר סְבִיבֹתֵיהֶם נָסוּ לְקֹלָם כִּי אָמְרוּ פֶּן־

35 תִּבְלָעֵנוּ הָאָרֶץ׃ וְאֵשׁ יָצְאָה מֵאֵת יְהוָה וַתֹּאכַל אֵת
הַחֲמִשִּׁים וּמָאתַיִם אִישׁ מַקְרִיבֵי הַקְּטֹרֶת׃

XXXII. ***Water brought from the rock, by Moses, for the children of Israel;*** **Num XX. 7—11.**

8.7 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ קַח אֶת־הַמַּטֶּה
וְהַקְהֵל אֶת־הָעֵדָה אַתָּה וְאַהֲרֹן אָחִיךָ וְדִבַּרְתֶּם אֶל־
הַסֶּלַע לְעֵינֵיהֶם וְנָתַן מֵימָיו וְהוֹצֵאתָ לָהֶם מַיִם מִן־
9 הַסֶּלַע וְהִשְׁקִיתָ אֶת־הָעֵדָה וְאֶת־בְּעִירָם׃ וַיִּקַּח מֹשֶׁה
10 אֶת־הַמַּטֶּה מִלִּפְנֵי יְהוָה כַּאֲשֶׁר צִוָּהוּ׃ וַיַּקְהִלוּ מֹשֶׁה
וְאַהֲרֹן אֶת־הַקָּהָל אֶל־פְּנֵי הַסָּלַע וַיֹּאמֶר לָהֶם שִׁמְעוּ
11 ־נָא הַמֹּרִים הֲמִן־הַסֶּלַע הַזֶּה נוֹצִיא לָכֶם מָיִם׃ וַיָּרֶם
מֹשֶׁה אֶת־יָדוֹ וַיַּךְ אֶת־הַסֶּלַע בְּמַטֵּהוּ פַּעֲמָיִם וַיֵּצְאוּ
מַיִם רַבִּים וַתֵּשְׁתְּ הָעֵדָה וּבְעִירָם׃

XXXIII. ***Exhortation to love God, to obey his statutes, and to inculcate them on the rising generation;*** **Deut. VI. 4—9, 13, 17, 18.**

5.4 שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה ׀ אֶחָד׃ וְאָהַבְתָּ
אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־
6 מְאֹדֶךָ׃ וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ
7 הַיּוֹם עַל־לְבָבֶךָ׃ וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ
8 בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃ וּקְשַׁרְתָּם
9 לְאוֹת עַל־יָדֶךָ וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ׃ וּכְתַבְתָּם
עַל־מְזֻזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃
13 אֶת־יְהוָה אֱלֹהֶיךָ תִּירָא וְאֹתוֹ תַעֲבֹד וּבִשְׁמוֹ תִּשָּׁבֵעַ׃
17 שָׁמוֹר תִּשְׁמְרוּן אֶת־מִצְוֹת יְהוָה אֱלֹהֵיכֶם וְעֵדֹתָיו

18 וְחֻקָּיו אֲשֶׁר צִוָּךְ׃ וְעָשִׂיתָ הַיָּשָׁר וְהַטּוֹב בְּעֵינֵי יְהוָה
לְמַעַן יִיטַב לָךְ וּבָאתָ וְיָרַשְׁתָּ אֶת־הָאָרֶץ הַטֹּבָה
אֲשֶׁר־נִשְׁבַּע יְהוָה לַאֲבֹתֶיךָ׃

XXXIV. *Death and burial of Moses;* Deut. XXXIV. 1—8.

1 וַיַּעַל מֹשֶׁה מֵעַרְבֹת מוֹאָב אֶל־הַר נְבוֹ רֹאשׁ הַפִּסְגָּה
אֲשֶׁר עַל־פְּנֵי יְרֵחוֹ וַיַּרְאֵהוּ יְהוָה אֶת־כָּל־הָאָרֶץ
2 אֶת־הַגִּלְעָד עַד־דָּן׃ וְאֵת כָּל־נַפְתָּלִי וְאֶת־אֶרֶץ אֶפְרַיִם
וּמְנַשֶּׁה וְאֵת כָּל־אֶרֶץ יְהוּדָה עַד הַיָּם הָאַחֲרוֹן׃
3 וְאֶת־הַנֶּגֶב וְאֶת־הַכִּכָּר בִּקְעַת יְרֵחוֹ עִיר הַתְּמָרִים
4 עַד־צֹעַר׃ וַיֹּאמֶר יְהוָה אֵלָיו זֹאת הָאָרֶץ אֲשֶׁר
נִשְׁבַּעְתִּי לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לֵאמֹר לְזַרְעֲךָ
5 אֶתְּנֶנָּה הֶרְאִיתִיךָ בְעֵינֶיךָ וְשָׁמָּה לֹא תַעֲבֹר׃ וַיָּמָת
שָׁם מֹשֶׁה עֶבֶד־יְהוָה בְּאֶרֶץ מוֹאָב עַל־פִּי יְהוָה׃
6 וַיִּקְבֹּר אֹתוֹ בַגַּי בְּאֶרֶץ מוֹאָב מוּל בֵּית פְּעוֹר וְלֹא־
7 יָדַע אִישׁ אֶת־קְבֻרָתוֹ עַד הַיּוֹם הַזֶּה׃ וּמֹשֶׁה בֶּן־
מֵאָה וְעֶשְׂרִים שָׁנָה בְּמֹתוֹ לֹא־כָהֲתָה עֵינוֹ וְלֹא־נָס
8 לֵחֹה׃ וַיִּבְכּוּ בְנֵי יִשְׂרָאֵל אֶת־מֹשֶׁה בְּעַרְבֹת מוֹאָב
שְׁלֹשִׁים יוֹם וַיִּתְּמוּ יְמֵי בְכִי אֵבֶל מֹשֶׁה׃

XXXV. *Passage of the river Jordan, by the children of Israel;* Josh. III. 9—17.

9 וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־בְּנֵי יִשְׂרָאֵל גֹּשׁוּ הֵנָּה וְשִׁמְעוּ אֶת־
10 דִּבְרֵי יְהוָה אֱלֹהֵיכֶם׃ וַיֹּאמֶר יְהוֹשֻׁעַ בְּזֹאת תֵּדְעוּן
כִּי אֵל חַי בְּקִרְבְּכֶם וְהוֹרֵשׁ יוֹרִישׁ מִפְּנֵיכֶם אֶת־
הַכְּנַעֲנִי וְאֶת־הַחִתִּי וְאֶת־הַחִוִּי וְאֶת־הַפְּרִזִּי וְאֶת־
11 הַגִּרְגָּשִׁי וְהָאֱמֹרִי וְהַיְבוּסִי׃ הִנֵּה אֲרוֹן הַבְּרִית אֲדוֹן

12 כָּל־הָאָרֶץ עֹבֵר לִפְנֵיכֶם בַּיַּרְדֵּן׃ וְעַתָּה קְחוּ לָכֶם
שְׁנֵי עָשָׂר אִישׁ מִשִּׁבְטֵי יִשְׂרָאֵל אִישׁ־אֶחָד אִישׁ־
13 אֶחָד לַשָּׁבֶט׃ וְהָיָה כְּנוֹחַ כַּפּוֹת רַגְלֵי הַכֹּהֲנִים נֹשְׂאֵי
אֲרוֹן יְהוָה אֲדוֹן כָּל־הָאָרֶץ בְּמֵי הַיַּרְדֵּן מֵי הַיַּרְדֵּן
יִכָּרֵתוּן הַמַּיִם הַיֹּרְדִים מִלְמָעְלָה וְיַעַמְדוּ נֵד אֶחָד׃
14 וַיְהִי בִּנְסֹעַ הָעָם מֵאָהֳלֵיהֶם לַעֲבֹר אֶת־הַיַּרְדֵּן וְהַכֹּהֲנִים
15 נֹשְׂאֵי הָאָרוֹן הַבְּרִית לִפְנֵי הָעָם׃ וּכְבוֹא נֹשְׂאֵי הָאָרוֹן
עַד־הַיַּרְדֵּן וְרַגְלֵי הַכֹּהֲנִים נֹשְׂאֵי הָאָרוֹן נִטְבְּלוּ בִּקְצֵה
הַמָּיִם וְהַיַּרְדֵּן מָלֵא עַל־כָּל־גְּדוֹתָיו כֹּל יְמֵי קָצִיר׃
16 וַיַּעַמְדוּ הַמַּיִם הַיֹּרְדִים מִלְמַעְלָה קָמוּ נֵד־אֶחָד
הַרְחֵק מְאֹד בָאָדָם* הָעִיר אֲשֶׁר מִצַּד צָרְתָן וְהַיֹּרְדִים
עַל יָם הָעֲרָבָה יָם־הַמֶּלַח תַּמּוּ נִכְרָתוּ וְהָעָם עָבְרוּ
17 נֶגֶד יְרִיחוֹ׃ וַיַּעַמְדוּ הַכֹּהֲנִים נֹשְׂאֵי הָאָרוֹן בְּרִית־
יְהוָה בֶּחָרָבָה בְּתוֹךְ הַיַּרְדֵּן הָכֵן וְכָל־יִשְׂרָאֵל עֹבְרִים
בֶּחָרָבָה עַד אֲשֶׁר־תַּמּוּ כָּל־הַגּוֹי לַעֲבוֹר אֶת־הַיַּרְדֵּן׃

XXXVI. *The sun and moon arrested in their course;*
Josh. X. 12—14.

12 אָז יְדַבֵּר יְהוֹשֻׁעַ לַיהוָה בְּיוֹם תֵּת יְהוָה אֶת־הָאֱמֹרִי
לִפְנֵי בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר ׀ לְעֵינֵי יִשְׂרָאֵל שֶׁמֶשׁ
13 בְּגִבְעוֹן דּוֹם וְיָרֵחַ בְּעֵמֶק אַיָּלוֹן׃ וַיִּדֹּם הַשֶּׁמֶשׁ וְיָרֵחַ
עָמָד עַד־יִקֹּם גּוֹי אֹיְבָיו הֲלֹא־הִיא כְתוּבָה עַל־סֵפֶר
הַיָּשָׁר וַיַּעֲמֹד הַשֶּׁמֶשׁ בַּחֲצִי הַשָּׁמַיִם וְלֹא־אָץ לָבוֹא
14 כְּיוֹם תָּמִים׃ וְלֹא הָיָה כַּיּוֹם הַהוּא לְפָנָיו וְאַחֲרָיו
לִשְׁמֹעַ יְהוָה בְּקוֹל אִישׁ כִּי יְהוָה נִלְחָם לְיִשְׂרָאֵל׃

---

v. 16. מאדם ק׳.

XXXVII. *Victory of Deborah and Barak*; Judg. IV. 13—24.

13 וַיַּזְעֵק סִֽיסְרָא אֶת־כָּל־רִכְבּוֹ תְּשַׁע מֵאוֹת רֶכֶב בַּרְזֶל
וְאֶת־כָּל־הָעָם אֲשֶׁר אִתּוֹ מֵחֲרֹשֶׁת הַגּוֹיִם אֶל־נַחַל
14 קִישׁוֹן׃ וַתֹּאמֶר דְּבֹרָה אֶל־בָּרָק קוּם כִּי זֶה הַיּוֹם
אֲשֶׁר נָתַן יְהוָה אֶת־סִֽיסְרָא בְּיָדֶךָ הֲלֹא יְהוָה יָצָא
לְפָנֶיךָ וַיֵּרֶד בָּרָק מֵהַר תָּבוֹר וַעֲשֶׂרֶת אֲלָפִים אִישׁ
15 אַחֲרָיו׃ וַיָּהָם יְהוָה אֶת־סִֽיסְרָא וְאֶת־כָּל־הָרֶכֶב
וְאֶת־כָּל־הַמַּחֲנֶה לְפִי־חֶרֶב לִפְנֵי בָרָק וַיֵּרֶד סִֽיסְרָא
16 מֵעַל הַמֶּרְכָּבָה וַיָּנָס בְּרַגְלָיו׃ וּבָרָק רָדַף אַחֲרֵי
הָרֶכֶב וְאַחֲרֵי הַמַּחֲנֶה עַד חֲרֹשֶׁת הַגּוֹיִם וַיִּפֹּל כָּל־
17 מַחֲנֵה סִֽיסְרָא לְפִי־חֶרֶב לֹא נִשְׁאַר עַד־אֶחָד׃ וְסִֽיסְרָא
נָס בְּרַגְלָיו אֶל־אֹהֶל יָעֵל אֵשֶׁת חֶבֶר הַקֵּינִי כִּי שָׁלוֹם
18 בֵּין יָבִין מֶלֶךְ־חָצוֹר וּבֵין בֵּית חֶבֶר הַקֵּינִי׃ וַתֵּצֵא
יָעֵל לִקְרַאת סִֽיסְרָא וַתֹּאמֶר אֵלָיו *סוּרָה אֲדֹנִי סוּרָה
אֵלַי אַל־תִּירָא וַיָּסַר אֵלֶיהָ הָאֹהֱלָה וַתְּכַסֵּהוּ בַּשְּׂמִיכָה׃
19 וַיֹּאמֶר אֵלֶיהָ הַשְׁקִינִי־נָא מְעַט־מַיִם כִּי צָמִתִי וַתִּפְתַּח
20 אֶת־נֹאוד הֶחָלָב וַתַּשְׁקֵהוּ וַתְּכַסֵּהוּ׃ וַיֹּאמֶר אֵלֶיהָ
עֲמֹד פֶּתַח הָאֹהֶל וְהָיָה אִם־אִישׁ יָבֹא וּשְׁאֵלֵךְ וְאָמַר
21 הֲיֵשׁ־פֹּה אִישׁ וְאָמַרְתְּ אָיִן׃ וַתִּקַּח יָעֵל אֵֽשֶׁת־חֶבֶר
אֶת־יְתַד הָאֹהֶל וַתָּשֶׂם אֶת־הַמַּקֶּבֶת בְּיָדָהּ וַתָּבוֹא
אֵלָיו בַּלָּאט וַתִּתְקַע אֶת־הַיָּתֵד בְּרַקָּתוֹ וַתִּצְנַח בָּאָרֶץ
22 וְהוּא־נִרְדָּם וַיָּעַף וַיָּמֹת׃ וְהִנֵּה בָרָק רֹדֵף אֶת־
סִֽיסְרָא וַתֵּצֵא יָעֵל לִקְרָאתוֹ וַתֹּאמֶר לוֹ לֵךְ וְאַרְאֶךָּ
אֶת־הָאִישׁ אֲשֶׁר־אַתָּה מְבַקֵּשׁ וַיָּבֹא אֵלֶיהָ וְהִנֵּה
23 סִֽיסְרָא נֹפֵל מֵת וְהַיָּתֵד בְּרַקָּתוֹ׃ וַיַּכְנַע אֱלֹהִים בַּיּוֹם

* v. 18. מלרע   v. 19. חסר א

24 הַהוּא אֵת יָבִין מֶלֶךְ־כְּנָעַן לִפְנֵי בְּנֵי יִשְׂרָאֵל׃ וַתֵּלֶךְ
יַד בְּנֵי־יִשְׂרָאֵל הָלוֹךְ וְקָשָׁה עַל יָבִין מֶלֶךְ־כְּנָעַן עַד
אֲשֶׁר הִכְרִיתוּ אֵת יָבִין מֶלֶךְ־כְּנָעַן׃

XXXVIII. *Death of Sampson;* Judg. XVI. 23—31.

23 וְסַרְנֵי פְלִשְׁתִּים נֶאֶסְפוּ לִזְבֹּחַ זֶבַח־גָּדוֹל לְדָגוֹן
אֱלֹהֵיהֶם וּלְשִׂמְחָה וַיֹּאמְרוּ נָתַן אֱלֹהֵינוּ בְּיָדֵנוּ אֵת
24 שִׁמְשׁוֹן אוֹיְבֵנוּ׃ וַיִּרְאוּ אֹתוֹ הָעָם וַיְהַלְלוּ אֶת־
אֱלֹהֵיהֶם כִּי אָמְרוּ נָתַן אֱלֹהֵינוּ בְיָדֵנוּ אֶת־אוֹיְבֵנוּ
וְאֵת מַחֲרִיב אַרְצֵנוּ וַאֲשֶׁר הִרְבָּה אֶת־חֲלָלֵינוּ׃
25 וַיְהִי *כִּטוֹב לִבָּם וַיֹּאמְרוּ קִרְאוּ לְשִׁמְשׁוֹן וִישַׂחֶק־
לָנוּ וַיִּקְרְאוּ לְשִׁמְשׁוֹן מִבֵּית הָאֲסִירִים וַיְצַחֵק לִפְנֵיהֶם
26 וַיַּעֲמִידוּ אוֹתוֹ בֵּין הָעַמּוּדִים׃ וַיֹּאמֶר שִׁמְשׁוֹן אֶל־
הַנַּעַר הַמַּחֲזִיק בְּיָדוֹ הַנִּיחָה אוֹתִי וַהֲמִשֵׁנִי אֶת־
הָעַמֻּדִים אֲשֶׁר הַבַּיִת נָכוֹן עֲלֵיהֶם וְאֶשָּׁעֵן עֲלֵיהֶם׃
27 וְהַבַּיִת מָלֵא הָאֲנָשִׁים וְהַנָּשִׁים וְשָׁמָּה כֹּל סַרְנֵי
פְלִשְׁתִּים וְעַל־הַגָּג כִּשְׁלֹשֶׁת אֲלָפִים אִישׁ וְאִשָּׁה הָרֹאִים
28 בִּשְׂחוֹק שִׁמְשׁוֹן׃ וַיִּקְרָא שִׁמְשׁוֹן אֶל־יְהוָה וַיֹּאמַר
אֲדֹנָי יֱהוִה זָכְרֵנִי נָא וְחַזְּקֵנִי נָא אַךְ הַפַּעַם הַזֶּה
הָאֱלֹהִים וְאִנָּקְמָה נְקַם־אַחַת מִשְּׁתֵי עֵינַי מִפְּלִשְׁתִּים׃
29 וַיִּלְפֹּת שִׁמְשׁוֹן אֶת־שְׁנֵי ׀ עַמּוּדֵי הַתָּוֶךְ אֲשֶׁר הַבַּיִת
נָכוֹן עֲלֵיהֶם וַיִּסָּמֵךְ עֲלֵיהֶם אֶחָד בִּימִינוֹ וְאֶחָד
30 בִּשְׂמֹאלוֹ׃ וַיֹּאמֶר שִׁמְשׁוֹן תָּמוֹת נַפְשִׁי עִם־פְּלִשְׁתִּים
וַיֵּט בְּכֹחַ וַיִּפֹּל הַבַּיִת עַל־הַסְּרָנִים וְעַל־כָּל־הָעָם
אֲשֶׁר־בּוֹ וַיִּהְיוּ הַמֵּתִים אֲשֶׁר הֵמִית בְּמוֹתוֹ רַבִּים
31 מֵאֲשֶׁר הֵמִית בְּחַיָּיו׃ וַיֵּרְדוּ אֶחָיו וְכָל־בֵּית אָבִיהוּ

* v. 25. ק̇ כשוב ib. ק̇ האסורים v. 26. ק̇ והמישני v. 26. חת רפא

וַיִּשְׂאוּ אֹתוֹ וַיַּעֲלוּ ׀ וַיִּקְבְּרוּ אוֹתוֹ בֵּין צָרְעָה וּבֵין
אֶשְׁתָּאֹל בְּקֶבֶר מָנוֹחַ אָבִיו וְהוּא שָׁפַט אֶת־יִשְׂרָאֵל
עֶשְׂרִים שָׁנָה׃

XXXIX. *The calling of Samuel;* 1 Sam. III. 1—14.

1 וְהַנַּעַר שְׁמוּאֵל מְשָׁרֵת אֶת־יְהוָה לִפְנֵי עֵלִי וּדְבַר
2 יְהוָה הָיָה יָקָר בַּיָּמִים הָהֵם אֵין חָזוֹן נִפְרָץ׃ וַיְהִי
בַּיּוֹם הַהוּא וְעֵלִי שֹׁכֵב בִּמְקוֹמוֹ וְעֵינָו הֵחֵלּוּ כֵהוֹת
3 לֹא יוּכַל לִרְאוֹת׃ וְנֵר אֱלֹהִים טֶרֶם יִכְבֶּה וּשְׁמוּאֵל
4 שֹׁכֵב בְּהֵיכַל יְהוָה אֲשֶׁר־שָׁם אֲרוֹן אֱלֹהִים׃ וַיִּקְרָא
5 יְהוָה אֶל־שְׁמוּאֵל וַיֹּאמֶר הִנֵּנִי׃ וַיָּרָץ אֶל־עֵלִי וַיֹּאמֶר
הִנְנִי כִּי־קָרָאתָ לִּי וַיֹּאמֶר לֹא־קָרָאתִי שׁוּב שְׁכָב וַיֵּלֶךְ
6 וַיִּשְׁכָּב׃ וַיֹּסֶף יְהוָה קְרֹא עוֹד שְׁמוּאֵל וַיָּקָם שְׁמוּאֵל
וַיֵּלֶךְ אֶל־עֵלִי וַיֹּאמֶר הִנְנִי כִּי קָרָאתָ לִי וַיֹּאמֶר לֹא־
7 קָרָאתִי בְנִי שׁוּב שְׁכָב׃ וּשְׁמוּאֵל טֶרֶם יָדַע אֶת־יְהוָה
8 וְטֶרֶם יִגָּלֶה אֵלָיו דְּבַר־יְהוָה׃ וַיֹּסֶף יְהוָה קְרֹא־
שְׁמוּאֵל בַּשְּׁלִשִׁית וַיָּקָם וַיֵּלֶךְ אֶל־עֵלִי וַיֹּאמֶר הִנְנִי כִּי
9 קָרָאתָ לִי וַיָּבֶן עֵלִי כִּי יְהוָה קֹרֵא לַנָּעַר׃ וַיֹּאמֶר עֵלִי
לִשְׁמוּאֵל לֵךְ שְׁכָב וְהָיָה אִם־יִקְרָא אֵלֶיךָ וְאָמַרְתָּ
דַּבֵּר יְהוָה כִּי שֹׁמֵעַ עַבְדֶּךָ וַיֵּלֶךְ שְׁמוּאֵל וַיִּשְׁכַּב
10 בִּמְקוֹמוֹ׃ וַיָּבֹא יְהוָה וַיִּתְיַצַּב וַיִּקְרָא כְפַעַם־בְּפַעַם
שְׁמוּאֵל ׀ שְׁמוּאֵל וַיֹּאמֶר שְׁמוּאֵל דַּבֵּר כִּי שֹׁמֵעַ
11 עַבְדֶּךָ׃ וַיֹּאמֶר יְהוָה אֶל־שְׁמוּאֵל הִנֵּה אָנֹכִי עֹשֶׂה
דָבָר בְּיִשְׂרָאֵל אֲשֶׁר כָּל־שֹׁמְעוֹ תְּצִלֶּינָה שְׁתֵּי אָזְנָיו׃
12 בַּיּוֹם הַהוּא אָקִים אֶל־עֵלִי אֵת כָּל־אֲשֶׁר דִּבַּרְתִּי

v. 2. ק ועיניו

13 אֶל־בֵּיתוֹ הָחֵל וְכַלֵּה׃ וְהִגַּדְתִּי לוֹ כִּי־שֹׁפֵט אֲנִי
אֶת־בֵּיתוֹ עַד־עוֹלָם בַּעֲוֺן אֲשֶׁר־יָדַע כִּי־מְקַלְלִים
14 לָהֶם בָּנָיו וְלֹא כִהָה בָּם׃ וְלָכֵן נִשְׁבַּעְתִּי לְבֵית עֵלִי
אִם־יִתְכַּפֵּר עֲוֺן בֵּית־עֵלִי בְּזֶבַח וּבְמִנְחָה עַד־עוֹלָם׃

XL. *Combat of David with Goliath;* 1 Sam. XVII. 38—51.

38 וַיַּלְבֵּשׁ שָׁאוּל אֶת־דָּוִד מַדָּיו וְנָתַן קוֹבַע נְחֹשֶׁת עַל־
39 רֹאשׁוֹ וַיַּלְבֵּשׁ אֹתוֹ שִׁרְיוֹן׃ וַיַּחְגֹּר דָּוִד אֶת־חַרְבּוֹ
מֵעַל לְמַדָּיו וַיֹּאֶל לָלֶכֶת כִּי לֹא־נִסָּה וַיֹּאמֶר דָּוִד אֶל־
שָׁאוּל לֹא־אוּכַל לָלֶכֶת בָּאֵלֶּה כִּי לֹא נִסִּיתִי וַיְסִרֵם
40 דָּוִד מֵעָלָיו׃ וַיִּקַּח מַקְלוֹ בְּיָדוֹ וַיִּבְחַר־לוֹ חֲמִשָּׁה
חַלֻּקֵי אֲבָנִים ׀ מִן־הַנַּחַל וַיָּשֶׂם אֹתָם בִּכְלִי הָרֹעִים
אֲשֶׁר־לוֹ וּבַיַּלְקוּט וְקַלְעוֹ בְיָדוֹ וַיִּגַּשׁ אֶל־הַפְּלִשְׁתִּי׃
41 וַיֵּלֶךְ הַפְּלִשְׁתִּי הֹלֵךְ וְקָרֵב אֶל־דָּוִד וְהָאִישׁ נֹשֵׂא
42 הַצִּנָּה לְפָנָיו׃ וַיַּבֵּט הַפְּלִשְׁתִּי וַיִּרְאֶה אֶת־דָּוִד וַיִּבְזֵהוּ
43 כִּי־הָיָה נַעַר וְאַדְמֹנִי עִם־יְפֵה מַרְאֶה׃ וַיֹּאמֶר הַפְּלִשְׁתִּי
אֶל־דָּוִד הֲכֶלֶב אָנֹכִי כִּי־אַתָּה בָא־אֵלַי בַּמַּקְלוֹת
44 וַיְקַלֵּל הַפְּלִשְׁתִּי אֶת־דָּוִד בֵּאלֹהָיו׃ וַיֹּאמֶר הַפְּלִשְׁתִּי
אֶל־דָּוִד לְכָה אֵלַי וְאֶתְּנָה אֶת־בְּשָׂרְךָ לְעוֹף הַשָּׁמַיִם
45 וּלְבֶהֱמַת הַשָּׂדֶה׃ וַיֹּאמֶר דָּוִד אֶל־הַפְּלִשְׁתִּי אַתָּה
בָּא אֵלַי בְּחֶרֶב וּבַחֲנִית וּבְכִידוֹן וְאָנֹכִי בָא־אֵלֶיךָ
בְּשֵׁם יְהוָה צְבָאוֹת אֱלֹהֵי מַעַרְכוֹת יִשְׂרָאֵל אֲשֶׁר
46 חֵרַפְתָּ*׃ הַיּוֹם הַזֶּה יְסַגֶּרְךָ יְהוָה בְּיָדִי וְהִכִּיתִךָ
וַהֲסִרֹתִי אֶת־רֹאשְׁךָ מֵעָלֶיךָ וְנָתַתִּי פֶּגֶר מַחֲנֵה
פְלִשְׁתִּים הַיּוֹם הַזֶּה לְעוֹף הַשָּׁמַיִם וּלְחַיַּת הָאָרֶץ

v. 45. פתח בס״פ

47 וְיֵדְעוּ כָּל־הָאָרֶץ כִּי יֵשׁ אֱלֹהִים לְיִשְׂרָאֵל׃ וְיֵדְעוּ
כָּל־הַקָּהָל הַזֶּה כִּי־לֹא בְּחֶרֶב וּבַחֲנִית יְהוֹשִׁיעַ יְהוָה
48 כִּי לַיהוָה הַמִּלְחָמָה וְנָתַן אֶתְכֶם בְּיָדֵנוּ׃ וְהָיָה כִּי־
קָם הַפְּלִשְׁתִּי וַיֵּלֶךְ וַיִּקְרַב לִקְרַאת דָּוִד וַיְמַהֵר דָּוִד
49 וַיָּרָץ הַמַּעֲרָכָה לִקְרַאת הַפְּלִשְׁתִּי׃ וַיִּשְׁלַח דָּוִד אֶת־
יָדוֹ אֶל־הַכֶּלִי וַיִּקַּח מִשָּׁם אֶבֶן וַיְקַלַּע וַיַּךְ אֶת־
הַפְּלִשְׁתִּי אֶל־מִצְחוֹ וַתִּטְבַּע הָאֶבֶן בְּמִצְחוֹ וַיִּפֹּל עַל־
50 פָּנָיו אָרְצָה׃ וַיֶּחֱזַק דָּוִד מִן־הַפְּלִשְׁתִּי בַּקֶּלַע וּבָאֶבֶן
וַיַּךְ אֶת־הַפְּלִשְׁתִּי וַיְמִיתֵהוּ וְחֶרֶב אֵין בְּיַד־דָּוִד׃
51 וַיָּרָץ דָּוִד וַיַּעֲמֹד אֶל־הַפְּלִשְׁתִּי וַיִּקַּח אֶת־חַרְבּוֹ
וַיִּשְׁלְפָהּ מִתַּעְרָהּ וַיְמֹתְתֵהוּ וַיִּכְרָת־בָּהּ אֶת־רֹאשׁוֹ
וַיִּרְאוּ הַפְּלִשְׁתִּים כִּי־מֵת גִּבּוֹרָם וַיָּנֻסוּ׃

XLI. *Hallelujah Psalm;* Ps. CL.

1 הַלְלוּ יָהּ ׀
הַלְלוּ־אֵל בְּקָדְשׁוֹ
הַלְלוּהוּ בִּרְקִיעַ עֻזּוֹ׃
2 הַלְלוּהוּ בִגְבוּרֹתָיו
הַלְלוּהוּ כְּרֹב גֻּדְלוֹ׃
3 הַלְלוּהוּ בְּתֵקַע שׁוֹפָר
הַלְלוּהוּ בְּנֵבֶל וְכִנּוֹר׃
4 הַלְלוּהוּ בְתֹף וּמָחוֹל
הַלְלוּהוּ בְּמִנִּים וְעוּגָב׃
5 הַלְלוּהוּ בְצִלְצְלֵי־שָׁמַע
הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה׃
6 כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ
הַלְלוּ־יָהּ׃

XLII. *Exhortation to bless God;* Ps. 134.

שִׁיר הַמַּעֲלוֹת

1 הִנֵּה ׀ בָּרְכוּ אֶת־יְהוָה כָּל־עַבְדֵי יְהוָה
הָעֹמְדִים בְּבֵית־יְהוָה בַּלֵּילוֹת׃
2 שְׂאוּ־יְדֵכֶם קֹדֶשׁ
וּבָרְכוּ אֶת־יְהוָה׃
3 יְבָרֶכְךָ יְהוָה מִצִּיּוֹן
עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

XLIII. *Exhortation to praise God;* Ps. 117.

1 הַלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם
שַׁבְּחוּהוּ כָּל־הָאֻמִּים׃
2 כִּי גָבַר עָלֵינוּ ׀ חַסְדּוֹ
וֶאֱמֶת־יְהוָה לְעוֹלָם
הַלְלוּ־יָהּ׃

XLIV. *God our benefactor;* Ps. 113.

1 הַלְלוּ יָהּ ׀
הַלְלוּ עַבְדֵי יְהוָה
הַלְלוּ אֶת־שֵׁם יְהוָה׃
2 יְהִי שֵׁם יְהוָה מְבֹרָךְ
מֵעַתָּה וְעַד־עוֹלָם׃
3 מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבוֹאוֹ
מְהֻלָּל שֵׁם יְהוָה׃
4 רָם עַל־כָּל־גּוֹיִם יְהוָה
עַל הַשָּׁמַיִם כְּבוֹדוֹ׃

5 מִי כַּיהוָה אֱלֹהֵינוּ
הַמַּגְבִּיהִי לָשָׁבֶת׃
6 הַמַּשְׁפִּילִי לִרְאוֹת
בַּשָּׁמַיִם וּבָאָרֶץ׃
7 מְקִימִי מֵעָפָר דָּל
מֵאַשְׁפֹּת יָרִים אֶבְיוֹן׃
8 לְהוֹשִׁיבִי עִם־נְדִיבִים
עִם נְדִיבֵי עַמּוֹ׃
9 מוֹשִׁיבִי ׀ עֲקֶרֶת הַבַּיִת
אֵם־הַבָּנִים שְׂמֵחָה
הַלְלוּ־יָהּ׃

XLV. *God merciful and faithful;* Ps. 103.

לְדָוִד
1 בָּרְכִי נַפְשִׁי אֶת־יְהוָה
וְכָל־קְרָבַי אֶת־שֵׁם קָדְשׁוֹ׃
2 בָּרְכִי נַפְשִׁי אֶת־יְהוָה
וְאַל־תִּשְׁכְּחִי כָּל־גְּמוּלָיו׃
3 הַסֹּלֵחַ לְכָל־עֲוֹנֵכִי
הָרֹפֵא לְכָל־תַּחֲלוּאָיְכִי׃
4 הַגּוֹאֵל מִשַּׁחַת חַיָּיְכִי
הַמְעַטְּרֵכִי חֶסֶד וְרַחֲמִים׃
5 הַמַּשְׂבִּיעַ בַּטּוֹב עֶדְיֵךְ
תִּתְחַדֵּשׁ כַּנֶּשֶׁר נְעוּרָיְכִי׃
6 עֹשֵׂה צְדָקוֹת יְהוָה
וּמִשְׁפָּטִים לְכָל־עֲשׁוּקִים׃

7 יוֹדִיעַ דְּרָכָיו לְמֹשֶׁה
לִבְנֵי יִשְׂרָאֵל עֲלִילוֹתָיו׃
8 רַחוּם וְחַנּוּן יְהוָה
אֶרֶךְ אַפַּיִם וְרַב־חָסֶד׃
9 לֹא־לָנֶצַח יָרִיב
וְלֹא לְעוֹלָם יִטּוֹר׃
10 לֹא כַחֲטָאֵינוּ עָשָׂה לָנוּ
וְלֹא כַעֲוֹנֹתֵינוּ גָּמַל עָלֵינוּ׃
11 כִּי כִגְבֹהַּ שָׁמַיִם עַל־הָאָרֶץ
גָּבַר חַסְדּוֹ עַל־יְרֵאָיו׃
12 כִּרְחֹק מִזְרָח מִמַּעֲרָב
הִרְחִיק מִמֶּנּוּ אֶת־פְּשָׁעֵינוּ׃
13 כְּרַחֵם אָב עַל־בָּנִים
רִחַם יְהוָה עַל־יְרֵאָיו׃
14 כִּי־הוּא יָדַע יִצְרֵנוּ
זָכוּר כִּי־עָפָר אֲנָחְנוּ׃
15 אֱנוֹשׁ כֶּחָצִיר יָמָיו
כְּצִיץ הַשָּׂדֶה כֵּן יָצִיץ׃
16 כִּי רוּחַ עָבְרָה־בּוֹ וְאֵינֶנּוּ
וְלֹא־יַכִּירֶנּוּ עוֹד מְקוֹמוֹ׃
17 וְחֶסֶד יְהוָה ׀ מֵעוֹלָם
וְעַד־עוֹלָם עַל־יְרֵאָיו
וְצִדְקָתוֹ לִבְנֵי בָנִים׃
18 לְשֹׁמְרֵי בְרִיתוֹ
וּלְזֹכְרֵי פִקֻּדָיו לַעֲשׂוֹתָם׃

19 יְהוָה בַּשָּׁמַיִם הֵכִין כִּסְאוֹ
וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה׃
20 בָּרְכוּ יְהוָה ׀ מַלְאָכָיו
גִּבֹּרֵי כֹחַ עֹשֵׂי דְבָרוֹ
לִשְׁמֹעַ בְּקוֹל דְּבָרוֹ׃
21 בָּרְכוּ יְהוָה כָּל־צְבָאָיו
מְשָׁרְתָיו עֹשֵׂי רְצוֹנוֹ׃
22 בָּרְכוּ יְהוָה ׀ כָּל־מַעֲשָׂיו
בְּכָל־מְקֹמוֹת מֶמְשַׁלְתּוֹ
בָּרְכִי נַפְשִׁי אֶת־יְהוָה׃

XLVI. *God our Creator;* Ps. 100.

מִזְמוֹר לְתוֹדָה

1 הָרִיעוּ לַיהוָה כָּל־הָאָרֶץ׃
2 עִבְדוּ אֶת־יְהוָה בְּשִׂמְחָה
בֹּאוּ לְפָנָיו בִּרְנָנָה׃
3 דְּעוּ כִּי־יְהוָה הוּא אֱלֹהִים
הוּא עָשָׂנוּ וְלֹא ׀ אֲנַחְנוּ
עַמּוֹ וְצֹאן מַרְעִיתוֹ׃
4 בֹּאוּ שְׁעָרָיו ׀ בְּתוֹדָה
חֲצֵרֹתָיו בִּתְהִלָּה
הוֹדוּ לוֹ בָּרְכוּ שְׁמוֹ׃
5 כִּי־טוֹב יְהוָה לְעוֹלָם חַסְדּוֹ
וְעַד־דֹּר וָדֹר אֱמוּנָתוֹ׃

XLVII. *God the mighty King;* Ps. 93.

1 יְהֹוָה מָלָךְ גֵּאוּת לָבֵשׁ
לָבֵשׁ יְהֹוָה עֹז הִתְאַזָּר
אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט׃
2 נָכוֹן כִּסְאֲךָ מֵאָז
מֵעוֹלָם אָתָּה׃
3 נָשְׂאוּ נְהָרוֹת ׀ יְהֹוָה
נָשְׂאוּ נְהָרוֹת קוֹלָם
יִשְׂאוּ נְהָרוֹת דָּכְיָם׃
4 מִקֹּלוֹת ׀ מַיִם רַבִּים
אַדִּירִים מִשְׁבְּרֵי־יָם
אַדִּיר בַּמָּרוֹם יְהֹוָה׃
5 עֵדֹתֶיךָ ׀ נֶאֶמְנוּ מְאֹד
לְבֵיתְךָ נַאֲוָה־קֹדֶשׁ
יְהֹוָה לְאֹרֶךְ יָמִים׃

XLVIII. *God's kindness in providing for his creatures;* Ps. 65.

לַמְנַצֵּחַ מִזְמוֹר לְדָוִד שִׁיר׃
2 לְךָ דֻמִיָּה תְהִלָּה ׀ אֱלֹהִים בְּצִיּוֹן
וּלְךָ יְשֻׁלַּם־נֶדֶר׃
3 שֹׁמֵעַ תְּפִלָּה
עָדֶיךָ כָּל־בָּשָׂר יָבֹאוּ׃
4 דִּבְרֵי עֲוֺנֹת גָּבְרוּ מֶנִּי
פְּשָׁעֵינוּ אַתָּה תְכַפְּרֵם׃
5 אַשְׁרֵי ׀ תִּבְחַר וּתְקָרֵב

יִשְׁכֹּן חֲצֵרֶיךָ
נִשְׂבְּעָה בְּטוּב בֵּיתֶךָ
קְדֹשׁ הֵיכָלֶךָ׃
6 נוֹרָאוֹת ׀ בְּצֶדֶק תַּעֲנֵנוּ אֱלֹהֵי יִשְׁעֵנוּ
מִבְטָח כָּל־קַצְוֵי־אֶרֶץ וְיָם רְחֹקִים׃
7 מֵכִין הָרִים בְּכֹחוֹ
נֶאְזָר בִּגְבוּרָה׃
8 מַשְׁבִּיחַ ׀ שְׁאוֹן יַמִּים
שְׁאוֹן גַּלֵּיהֶם וַהֲמוֹן לְאֻמִּים׃
9 וַיִּירְאוּ יֹשְׁבֵי קְצָוֺת מֵאוֹתֹתֶיךָ
מוֹצָאֵי בֹקֶר וָעֶרֶב תַּרְנִין׃
10 פָּקַדְתָּ הָאָרֶץ וַתְּשֹׁקְקֶהָ
רַבַּת תַּעְשְׁרֶנָּה פֶּלֶג אֱלֹהִים מָלֵא מָיִם
תָּכִין דְּגָנָם כִּי־כֵן תְּכִינֶהָ׃
11 תְּלָמֶיהָ רַוֵּה נַחֵת גְּדוּדֶיהָ
בִּרְבִיבִים תְּמֹגְגֶנָּה צִמְחָהּ ׀ תְּבָרֵךְ׃
12 עִטַּרְתָּ שְׁנַת טוֹבָתֶךָ
וּמַעְגָּלֶיךָ יִרְעֲפוּן דָּשֶׁן׃
13 יִרְעֲפוּ נְאוֹת מִדְבָּר
וְגִיל גְּבָעוֹת תַּחְגֹּרְנָה׃
14 לָבְשׁוּ כָרִים ׀ הַצֹּאן
וַעֲמָקִים יַעַטְפוּ־בָר
יִתְרוֹעֲעוּ אַף־יָשִׁירוּ׃

XLIX. *God our refuge;* Ps. 46.

לַמְנַצֵּחַ לִבְנֵי־קֹרַח עַל־עֲלָמוֹת שִׁיר׃

2 אֱלֹהִים לָנוּ מַחֲסֶה וָעֹז
עֶזְרָה בְצָרוֹת נִמְצָא מְאֹד׃
3 עַל־כֵּן לֹא־נִירָא בְּהָמִיר אָרֶץ
וּבְמוֹט הָרִים בְּלֵב יַמִּים׃
4 יֶהֱמוּ יֶחְמְרוּ מֵימָיו
יִרְעֲשׁוּ־הָרִים בְּגַאֲוָתוֹ סֶלָה׃
5 נָהָר פְּלָגָיו יְשַׂמְּחוּ עִיר־אֱלֹהִים
קְדֹשׁ מִשְׁכְּנֵי עֶלְיוֹן׃
6 אֱלֹהִים בְּקִרְבָּהּ בַּל־תִּמּוֹט
יַעְזְרֶהָ אֱלֹהִים לִפְנוֹת בֹּקֶר׃
7 הָמוּ גוֹיִם מָטוּ מַמְלָכוֹת
נָתַן בְּקוֹלוֹ תָּמוּג אָרֶץ׃
8 יְהוָה צְבָאוֹת עִמָּנוּ
מִשְׂגָּב לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה׃
9 לְכוּ חֲזוּ מִפְעֲלוֹת יְהוָה
אֲשֶׁר־שָׂם שַׁמּוֹת בָּאָרֶץ׃
10 מַשְׁבִּית מִלְחָמוֹת עַד־קְצֵה הָאָרֶץ
קֶשֶׁת יְשַׁבֵּר וְקִצֵּץ חֲנִית
עֲגָלוֹת יִשְׂרֹף בָּאֵשׁ׃
11 הַרְפּוּ וּדְעוּ כִּי־אָנֹכִי אֱלֹהִים
אָרוּם בַּגּוֹיִם אָרוּם בָּאָרֶץ׃
12 יְהוָה צְבָאוֹת עִמָּנוּ
מִשְׂגָּב לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה׃

L. *God who wields the thunder and lightning;* Ps. 29.

מִזְמוֹר לְדָוִד

1 הָבוּ לַיהוָה בְּנֵי אֵלִים
הָבוּ לַיהוָה כָּבוֹד וָעֹז׃
2 הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ
הִשְׁתַּחֲווּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ׃
3 קוֹל יְהוָה עַל־הַמָּיִם
אֵל־הַכָּבוֹד הִרְעִים
יְהוָה עַל־מַיִם רַבִּים׃
4 קוֹל־יְהוָה בַּכֹּחַ
קוֹל יְהוָה בֶּהָדָר׃
5 קוֹל יְהוָה שֹׁבֵר אֲרָזִים
וַיְשַׁבֵּר יְהוָה אֶת־אַרְזֵי הַלְּבָנוֹן׃
6 וַיַּרְקִידֵם כְּמוֹ־עֵגֶל
לְבָנוֹן וְשִׂרְיוֹן כְּמוֹ בֶן־רְאֵמִים׃
7 קוֹל־יְהוָה חֹצֵב לַהֲבוֹת אֵשׁ׃
8 קוֹל יְהוָה יָחִיל מִדְבָּר
יָחִיל יְהוָה מִדְבַּר קָדֵשׁ׃
9 קוֹל יְהוָה ׀ יְחוֹלֵל אַיָּלוֹת
וַיֶּחֱשֹׂף יְעָרוֹת
וּבְהֵיכָלוֹ כֻּלּוֹ אֹמֵר כָּבוֹד׃
10 יְהוָה לַמַּבּוּל יָשָׁב
וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם׃
11 יְהוָה עֹז לְעַמּוֹ יִתֵּן
יְהוָה ׀ יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם׃

LI. *The Lord our Shepherd*; Ps. 23.

מִזְמוֹר לְדָוִד

1 יְהוָה רֹעִי לֹא אֶחְסָר׃

2 בִּנְאוֹת דֶּשֶׁא יַרְבִּיצֵנִי
עַל־מֵי מְנֻחוֹת יְנַהֲלֵנִי׃

3 נַפְשִׁי יְשׁוֹבֵב
יַנְחֵנִי בְמַעְגְּלֵי־צֶדֶק
לְמַעַן שְׁמוֹ׃

4 גַּם כִּי־אֵלֵךְ בְּגֵיא צַלְמָוֶת
לֹא־אִירָא רָע כִּי־אַתָּה עִמָּדִי
שִׁבְטְךָ וּמִשְׁעַנְתֶּךָ הֵמָּה יְנַחֲמֻנִי׃

5 תַּעֲרֹךְ לְפָנַי ׀ שֻׁלְחָן נֶגֶד צֹרְרָי
דִּשַּׁנְתָּ בַשֶּׁמֶן רֹאשִׁי כּוֹסִי רְוָיָה׃

6 אַךְ ׀ טוֹב וָחֶסֶד יִרְדְּפוּנִי כָּל־יְמֵי חַיָּי
וְשַׁבְתִּי בְּבֵית־יְהוָה לְאֹרֶךְ יָמִים׃

LII. *The King of glory*; Ps. 24.

לְדָוִד מִזְמוֹר

1 לַיהוָה הָאָרֶץ וּמְלוֹאָהּ
תֵּבֵל וְיֹשְׁבֵי בָהּ׃

2 כִּי־הוּא עַל־יַמִּים יְסָדָהּ
וְעַל־נְהָרוֹת יְכוֹנְנֶהָ׃

3 מִי־יַעֲלֶה בְהַר־יְהוָה
וּמִי־יָקוּם בִּמְקוֹם קָדְשׁוֹ׃

4 נְקִי כַפַּיִם וּבַר־לֵבָב
אֲשֶׁר ׀ לֹא־נָשָׂא לַשָּׁוְא נַפְשׁוֹ

וְלֹא נִשְׁבַּע לְמִרְמָה׃
5 יִשָּׂא בְרָכָה מֵאֵת יְהוָה
וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ׃
6 זֶה דּוֹר דֹּרְשָׁיו
מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב סֶלָה׃
7 שְׂאוּ שְׁעָרִים ׀ רָאשֵׁיכֶם
וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם
וְיָבוֹא מֶלֶךְ הַכָּבוֹד׃
8 מִי זֶה מֶלֶךְ הַכָּבוֹד
יְהוָה עִזּוּז וְגִבּוֹר
יְהוָה גִּבּוֹר מִלְחָמָה׃
9 שְׂאוּ שְׁעָרִים ׀ רָאשֵׁיכֶם
וּשְׂאוּ פִּתְחֵי עוֹלָם
וְיָבֹא מֶלֶךְ הַכָּבוֹד׃
10 מִי הוּא זֶה מֶלֶךְ הַכָּבוֹד
יְהוָה צְבָאוֹת
הוּא מֶלֶךְ הַכָּבוֹד סֶלָה׃

LIII. *The book of nature and of revelation;* Ps. 19.

לַמְנַצֵּחַ מִזְמוֹר לְדָוִד׃
2 הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֵל
וּמַעֲשֵׂה יָדָיו מַגִּיד הָרָקִיעַ׃
3 יוֹם לְיוֹם יַבִּיעַ אֹמֶר
וְלַיְלָה לְּלַיְלָה יְחַוֶּה־דָּעַת׃
4 אֵין־אֹמֶר וְאֵין דְּבָרִים
בְּלִי נִשְׁמָע קוֹלָם׃
5 בְּכָל־הָאָרֶץ ׀ יָצָא קַוָּם

וּבִקְצֵה תֵבֵל מִלֵּיהֶם
לַשֶּׁמֶשׁ שָׂם־אֹהֶל בָּהֶם׃
6 וְהוּא כְּחָתָן יֹצֵא מֵחֻפָּתוֹ
יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח׃
7 מִקְצֵה הַשָּׁמַיִם ׀ מוֹצָאוֹ
וּתְקוּפָתוֹ עַל־קְצוֹתָם
וְאֵין נִסְתָּר מֵחַמָּתוֹ׃
8 תּוֹרַת יְהוָה תְּמִימָה מְשִׁיבַת נָפֶשׁ
עֵדוּת יְהוָה נֶאֱמָנָה מַחְכִּימַת פֶּתִי׃
9 פִּקּוּדֵי יְהוָה יְשָׁרִים מְשַׂמְּחֵי־לֵב
מִצְוַת יְהוָה בָּרָה מְאִירַת עֵינָיִם׃
10 יִרְאַת יְהוָה ׀ טְהוֹרָה עוֹמֶדֶת לָעַד
מִשְׁפְּטֵי־יְהוָה אֱמֶת צָדְקוּ יַחְדָּו׃
11 הַנֶּחֱמָדִים מִזָּהָב וּמִפַּז רָב
וּמְתוּקִים מִדְּבַשׁ וְנֹפֶת צוּפִים׃
12 גַּם־עַבְדְּךָ נִזְהָר בָּהֶם
בְּשָׁמְרָם עֵקֶב רָב׃
13 שְׁגִיאוֹת מִי־יָבִין
מִנִּסְתָּרוֹת נַקֵּנִי׃
14 גַּם מִזֵּדִים ׀ חֲשֹׂךְ עַבְדֶּךָ
אַל־יִמְשְׁלוּ־בִי אָז אֵיתָם
וְנִקֵּיתִי מִפֶּשַׁע רָב׃
15 יִהְיוּ־לְרָצוֹן ׀ אִמְרֵי־פִי
וְהֶגְיוֹן לִבִּי לְפָנֶיךָ
יְהוָה צוּרִי וְגֹאֲלִי׃

LIV. *Who shall dwell with God?* Ps. 15.

מִזְמוֹר לְדָוִד

1 יְהוָה מִי־יָגוּר בְּאָהֳלֶךָ
מִי־יִשְׁכֹּן בְּהַר קָדְשֶׁךָ׃
2 הוֹלֵךְ תָּמִים וּפֹעֵל צֶדֶק
וְדֹבֵר אֱמֶת בִּלְבָבוֹ׃
3 לֹא־רָגַל ׀ עַל־לְשֹׁנוֹ
לֹא־עָשָׂה לְרֵעֵהוּ רָעָה
וְחֶרְפָּה לֹא־נָשָׂא עַל־קְרֹבוֹ׃
4 נִבְזֶה ׀ בְּעֵינָיו נִמְאָס
וְאֶת־יִרְאֵי יְהוָה יְכַבֵּד
נִשְׁבַּע לְהָרַע וְלֹא יָמִר׃
5 כַּסְפּוֹ ׀ לֹא־נָתַן בְּנֶשֶׁךְ
וְשֹׁחַד עַל־נָקִי לֹא לָקָח
עֹשֵׂה־אֵלֶּה לֹא יִמּוֹט לְעוֹלָם׃

LV. *The blessedness of the righteous, and the overthrow of the wicked;* Ps. 1.

1 אַשְׁרֵי הָאִישׁ
אֲשֶׁר ׀ לֹא הָלַךְ בַּעֲצַת רְשָׁעִים
וּבְדֶרֶךְ חַטָּאִים לֹא עָמָד
וּבְמוֹשַׁב לֵצִים לֹא יָשָׁב׃
2 כִּי ׀ אִם בְּתוֹרַת יְהוָה חֶפְצוֹ
וּבְתוֹרָתוֹ יֶהְגֶּה יוֹמָם וָלָיְלָה׃
3 וְהָיָה כְּעֵץ שָׁתוּל עַל־פַּלְגֵי מָיִם
אֲשֶׁר פִּרְיוֹ ׀ יִתֵּן בְּעִתּוֹ

וְעָלֵהוּ לֹא־יִבּוֹל
וְכֹל אֲשֶׁר־יַעֲשֶׂה יַצְלִיחַ׃
4 לֹא־כֵן הָרְשָׁעִים
כִּי אִם־כַּמֹּץ אֲשֶׁר־תִּדְּפֶנּוּ רוּחַ׃
5 עַל־כֵּן ׀ לֹא־יָקֻמוּ רְשָׁעִים בַּמִּשְׁפָּט
וְחַטָּאִים בַּעֲדַת צַדִּיקִים׃
6 כִּי־יוֹדֵעַ יְהוָה דֶּרֶךְ צַדִּיקִים
וְדֶרֶךְ רְשָׁעִים תֹּאבֵד׃

LVI. *Longing after God*; Ps. 84.

לַמְנַצֵּחַ עַל־הַגִּתִּית לִבְנֵי־קֹרַח מִזְמוֹר׃

2 מַה־יְּדִידוֹת מִשְׁכְּנוֹתֶיךָ יְהוָה צְבָאוֹת׃
3 נִכְסְפָה וְגַם־כָּלְתָה ׀ נַפְשִׁי לְחַצְרוֹת יְהוָה
לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל־אֵל חָי׃
4 גַּם־צִפּוֹר ׀ מָצְאָה בַיִת
וּדְרוֹר ׀ קֵן לָהּ
אֲשֶׁר־שָׁתָה אֶפְרֹחֶיהָ
אֶת־מִזְבְּחוֹתֶיךָ יְהוָה צְבָאוֹת
מַלְכִּי וֵאלֹהָי׃
5 אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ
עוֹד יְהַלְלוּךָ סֶּלָה׃
6 אַשְׁרֵי אָדָם עוֹז־לוֹ בָךְ
מְסִלּוֹת בִּלְבָבָם׃
7 עֹבְרֵי ׀ בְּעֵמֶק הַבָּכָא מַעְיָן יְשִׁיתוּהוּ
גַּם־בְּרָכוֹת יַעְטֶה מוֹרֶה׃
8 יֵלְכוּ מֵחַיִל אֶל־חָיִל

יֵרָאֶה אֶל־אֱלֹהִים בְּצִיּוֹן׃

9 יְהוָה אֱלֹהִים צְבָאוֹת שִׁמְעָה תְפִלָּתִי
הַאֲזִינָה אֱלֹהֵי יַעֲקֹב סֶלָה׃

10 מָגִנֵּנוּ רְאֵה אֱלֹהִים
וְהַבֵּט פְּנֵי מְשִׁיחֶךָ׃

11 כִּי טוֹב־יוֹם בַּחֲצֵרֶיךָ מֵאָלֶף
בָּחַרְתִּי הִסְתּוֹפֵף בְּבֵית אֱלֹהַי
מִדּוּר בְּאָהֳלֵי־רֶשַׁע׃

12 כִּי שֶׁמֶשׁ ׀ וּמָגֵן יְהוָה אֱלֹהִים
חֵן וְכָבוֹד יִתֵּן יְהוָה
לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים׃

13 יְהוָה צְבָאוֹת
אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ׃

LVII. *Shortness and vanity of human life*; Ps. 90.

תְּפִלָּה לְמֹשֶׁה אִישׁ־הָאֱלֹהִים

1 אֲדֹנָי מָעוֹן אַתָּה הָיִיתָ לָּנוּ
בְּדֹר וָדֹר׃

2 בְּטֶרֶם ׀ הָרִים יֻלָּדוּ
וַתְּחוֹלֵל אֶרֶץ וְתֵבֵל
וּמֵעוֹלָם עַד־עוֹלָם אַתָּה אֵל׃

3 תָּשֵׁב אֱנוֹשׁ עַד־דַּכָּא
וַתֹּאמֶר שׁוּבוּ בְנֵי־אָדָם׃

4 כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם
אֶתְמוֹל כִּי יַעֲבֹר
וְאַשְׁמוּרָה בַלָּיְלָה׃

5 זְרַמְתָּם שֵׁנָה יִהְיוּ
בַּבֹּקֶר כֶּחָצִיר יַחֲלֹף׃
6 בַּבֹּקֶר יָצִיץ וְחָלָף
לָעֶרֶב יְמוֹלֵל וְיָבֵשׁ׃
7 כִּי־כָלִינוּ בְאַפֶּךָ
וּבַחֲמָתְךָ נִבְהָלְנוּ׃
8 שַׁתָּ עֲוֹנֹתֵינוּ לְנֶגְדֶּךָ
עֲלֻמֵנוּ לִמְאוֹר פָּנֶיךָ׃
9 כִּי כָל־יָמֵינוּ פָּנוּ בְעֶבְרָתֶךָ
כִּלִּינוּ שָׁנֵינוּ כְמוֹ־הֶגֶה׃
10 יְמֵי־שְׁנוֹתֵינוּ ׀ בָהֶם שִׁבְעִים שָׁנָה
וְאִם בִּגְבוּרֹת ׀ שְׁמוֹנִים שָׁנָה
וְרָהְבָּם עָמָל וָאָוֶן
כִּי־גָז חִישׁ וַנָּעֻפָה׃
11 מִי־יוֹדֵעַ עֹז אַפֶּךָ
וּכְיִרְאָתְךָ עֶבְרָתֶךָ׃
12 לִמְנוֹת יָמֵינוּ כֵּן הוֹדַע
וְנָבִא לְבַב חָכְמָה׃
13 שׁוּבָה יְהוָה עַד־מָתָי
וְהִנָּחֵם עַל־עֲבָדֶיךָ׃
14 שַׂבְּעֵנוּ בַבֹּקֶר חַסְדֶּךָ
וּנְרַנְּנָה וְנִשְׂמְחָה בְּכָל־יָמֵינוּ׃
15 שַׂמְּחֵנוּ כִּימוֹת עִנִּיתָנוּ
שְׁנוֹת רָאִינוּ רָעָה׃
16 יֵרָאֶה אֶל־עֲבָדֶיךָ פָעֳלֶךָ

וַהֲדָרְךָ עַל־בְּנֵיהֶם׃
17 וִיהִי ׀ נֹעַם יְהוָה אֱלֹהֵינוּ עָלֵינוּ
וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָה עָלֵינוּ
וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנֵהוּ׃

LVIII. *The evils of intemperance;* Prov. 23 : 29—35.

29 לְמִי אוֹי לְמִי אֲבוֹי לְמִי מִדְוָנִים ׀
לְמִי שִׂיחַ לְמִי פְּצָעִים חִנָּם
לְמִי חַכְלִלוּת עֵינָיִם׃
30 לַמְאַחֲרִים עַל־הַיָּיִן
לַבָּאִים לַחְקֹר מִמְסָךְ׃
31 אַל־תֵּרֶא יַיִן כִּי יִתְאַדָּם
כִּי־יִתֵּן בַּכּוֹס עֵינוֹ
יִתְהַלֵּךְ בְּמֵישָׁרִים׃
32 אַחֲרִיתוֹ כְּנָחָשׁ יִשָּׁךְ
וּכְצִפְעֹנִי יַפְרִשׁ׃
33 עֵינֶיךָ יִרְאוּ זָרוֹת
וְלִבְּךָ יְדַבֵּר תַּהְפֻּכוֹת׃
34 וְהָיִיתָ כְּשֹׁכֵב בְּלֶב־יָם
וּכְשֹׁכֵב בְּרֹאשׁ חִבֵּל׃
35 הִכּוּנִי בַל־חָלִיתִי
הֲלָמוּנִי בַּל־יָדָעְתִּי
מָתַי אָקִיץ
אוֹסִיף אֲבַקְשֶׁנּוּ עוֹד׃

LIX. ***Divine admonition in the visions of the night;***
Job 4: 12—21.

12 וְאֵלַי דָּבָר יְגֻנָּב
וַתִּקַּח אָזְנִי שֵׁמֶץ מֶנְהוּ׃
13 בִּשְׂעִפִּים מֵחֶזְיֹנוֹת לָיְלָה
בִּנְפֹל תַּרְדֵּמָה עַל־אֲנָשִׁים׃
14 פַּחַד קְרָאַנִי וּרְעָדָה
וְרֹב עַצְמוֹתַי הִפְחִיד׃
15 וְרוּחַ עַל־פָּנַי יַחֲלֹף
תְּסַמֵּר שַׂעֲרַת בְּשָׂרִי׃
16 יַעֲמֹד ׀ וְלֹא־אַכִּיר מַרְאֵהוּ
תְּמוּנָה לְנֶגֶד עֵינָי
דְּמָמָה וָקוֹל אֶשְׁמָע׃
17 הַאֱנוֹשׁ מֵאֱלוֹהַּ יִצְדָּק
אִם־מֵעֹשֵׂהוּ יִטְהַר גָּבֶר׃
18 הֵן בַּעֲבָדָיו לֹא יַאֲמִין
וּבְמַלְאָכָיו יָשִׂים תָּהֳלָה׃
19 אַף שֹׁכְנֵי בָתֵּי־חֹמֶר
אֲשֶׁר בֶּעָפָר יְסוֹדָם
יְדַכְּאוּם לִפְנֵי־עָשׁ׃
20 מִבֹּקֶר לָעֶרֶב יֻכַּתּוּ
מִבְּלִי מֵשִׂים לָנֶצַח יֹאבֵדוּ׃
21 הֲלֹא־נִסַּע יִתְרָם בָּם
יָמוּתוּ וְלֹא בְחָכְמָה׃

SELECTION FROM THE PARABLES OF THE OLD TESTAMENT.

LX. *Parable addressed by Nathan to David;* 2 Sam. 12 : 1—7.

1 שְׁנֵי אֲנָשִׁים הָיוּ בְּעִיר אֶחָת אֶחָד עָשִׁיר וְאֶחָד רָאשׁ׃
2 3 לְעָשִׁיר הָיָה צֹאן וּבָקָר הַרְבֵּה מְאֹד׃ וְלָרָשׁ אֵין־כֹּל
כִּי אִם־כִּבְשָׂה אַחַת קְטַנָּה אֲשֶׁר קָנָה וַיְחַיֶּהָ וַתִּגְדַּל
עִמּוֹ וְעִם־בָּנָיו יַחְדָּו מִפִּתּוֹ תֹאכַל וּמִכֹּסוֹ תִשְׁתֶּה
4 וּבְחֵיקוֹ תִשְׁכָּב וַתְּהִי־לוֹ כְּבַת׃ וַיָּבֹא הֵלֶךְ לְאִישׁ
הֶעָשִׁיר וַיַּחְמֹל לָקַחַת מִצֹּאנוֹ וּמִבְּקָרוֹ לַעֲשׂוֹת לָאֹרֵחַ
הַבָּא לוֹ וַיִּקַּח אֶת־כִּבְשַׂת הָאִישׁ הָרָאשׁ וַיַּעֲשֶׂהָ לָאִישׁ
5 הַבָּא אֵלָיו׃ וַיִּחַר־אַף דָּוִד בָּאִישׁ מְאֹד וַיֹּאמֶר אֶל־
6 נָתָן חַי־יְהוָה כִּי בֶן־מָוֶת הָאִישׁ הָעֹשֶׂה זֹאת׃ וְאֶת־
הַכִּבְשָׂה יְשַׁלֵּם אַרְבַּעְתָּיִם עֵקֶב אֲשֶׁר עָשָׂה אֶת־הַדָּבָר
7 הַזֶּה וְעַל אֲשֶׁר לֹא־חָמָל׃ וַיֹּאמֶר נָתָן אֶל־דָּוִד אַתָּה
הָאִישׁ׃

LXI. *Parable of Jotham;* Judg. 9 : 6—20.

6 וַיֵּאָסְפוּ כָּל־בַּעֲלֵי שְׁכֶם וְכָל־בֵּית מִלּוֹא וַיֵּלְכוּ וַיַּמְלִיכוּ
אֶת־אֲבִימֶלֶךְ לְמֶלֶךְ עִם־אֵלוֹן מֻצָּב אֲשֶׁר בִּשְׁכֶם׃
7 וַיַּגִּדוּ לְיוֹתָם וַיֵּלֶךְ וַיַּעֲמֹד בְּרֹאשׁ הַר־גְּרִזִּים וַיִּשָּׂא
קוֹלוֹ וַיִּקְרָא וַיֹּאמֶר לָהֶם שִׁמְעוּ אֵלַי בַּעֲלֵי שְׁכֶם
8 וְיִשְׁמַע אֲלֵיכֶם אֱלֹהִים׃ הָלוֹךְ הָלְכוּ הָעֵצִים לִמְשֹׁחַ
9 עֲלֵיהֶם מֶלֶךְ וַיֹּאמְרוּ לַזַּיִת מָלְוֹכָה* עָלֵינוּ׃ וַיֹּאמֶר
לָהֶם הַזַּיִת הֶחֳדַלְתִּי אֶת־דִּשְׁנִי אֲשֶׁר־בִּי יְכַבְּדוּ

* מלכה ק׳

10 אֱלֹהִים וַאֲנָשִׁים וְהָלַכְתִּי לָנוּעַ עַל־הָעֵצִים׃ וַיֹּאמְרוּ
11 הָעֵצִים לַתְּאֵנָה לְכִי־אַתְּ מָלְכִי עָלֵינוּ׃ וַתֹּאמֶר לָהֶם
הַתְּאֵנָה הֶחֳדַלְתִּי אֶת־מָתְקִי וְאֶת־תְּנוּבָתִי הַטּוֹבָה
12 וְהָלַכְתִּי לָנוּעַ עַל־הָעֵצִים׃ וַיֹּאמְרוּ הָעֵצִים לַגָּפֶן
13 לְכִי־אַתְּ מָלוֹכִי עָלֵינוּ׃ וַתֹּאמֶר לָהֶם הַגֶּפֶן הֶחֳדַלְתִּי
אֶת־תִּירוֹשִׁי הַמְשַׂמֵּחַ אֱלֹהִים וַאֲנָשִׁים וְהָלַכְתִּי לָנוּעַ
14 עַל־הָעֵצִים׃ וַיֹּאמְרוּ כָל־הָעֵצִים אֶל־הָאָטָד לֵךְ אַתָּה
15 מְלָךְ־עָלֵינוּ׃ וַיֹּאמֶר הָאָטָד אֶל־הָעֵצִים אִם בֶּאֱמֶת
אַתֶּם מֹשְׁחִים אֹתִי לְמֶלֶךְ עֲלֵיכֶם בֹּאוּ חֲסוּ בְצִלִּי
וְאִם־אַיִן תֵּצֵא אֵשׁ מִן־הָאָטָד וְתֹאכַל אֶת־אַרְזֵי
הַלְּבָנוֹן׃

מלכה ק׳

LXII. ***Parable of the vineyard ;*** **Is. 5 : 1—7.**

1 אָשִׁירָה נָּא לִידִידִי שִׁירַת דּוֹדִי לְכַרְמוֹ
כֶּרֶם הָיָה לִידִידִי בְּקֶרֶן בֶּן־שָׁמֶן׃
2 וַיְעַזְּקֵהוּ וַיְסַקְּלֵהוּ וַיִּטָּעֵהוּ שֹׂרֵק
וַיִּבֶן מִגְדָּל בְּתוֹכוֹ וְגַם־יֶקֶב חָצֵב בּוֹ
וַיְקַו לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ בְּאֻשִׁים׃
3 וְעַתָּה יוֹשֵׁב יְרוּשָׁלִַם וְאִישׁ יְהוּדָה
שִׁפְטוּ־נָא בֵּינִי וּבֵין כַּרְמִי׃
4 מַה־לַּעֲשׂוֹת עוֹד לְכַרְמִי וְלֹא עָשִׂיתִי בּוֹ
מַדּוּעַ קִוֵּיתִי לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ בְּאֻשִׁים׃
5 וְעַתָּה אוֹדִיעָה־נָּא אֶתְכֶם
אֵת אֲשֶׁר־אֲנִי עֹשֶׂה לְכַרְמִי
הָסֵר מְשׂוּכָּתוֹ וְהָיָה לְבָעֵר

פָּרֹץ גְּדֵרוֹ וְהָיָה לְמִרְמָס׃
6 וַאֲשִׁיתֵהוּ בָתָה לֹא יִזָּמֵר וְלֹא יֵעָדֵר
וְעָלָה שָׁמִיר וָשָׁיִת
וְעַל הֶעָבִים אֲצַוֶּה מֵהַמְטִיר עָלָיו מָטָר׃
7 כִּי כֶרֶם יְהוָה צְבָאוֹת בֵּית יִשְׂרָאֵל
וְאִישׁ יְהוּדָה נְטַע שַׁעֲשׁוּעָיו
וַיְקַו לְמִשְׁפָּט וְהִנֵּה מִשְׂפָּח
לִצְדָקָה וְהִנֵּה צְעָקָה׃

LXIII. *Parable of the vine ;* Ps. 80 : 9—20.

9 גֶּפֶן מִמִּצְרַיִם תַּסִּיעַ
תְּגָרֵשׁ גּוֹיִם וַתִּטָּעֶהָ׃
10 פִּנִּיתָ לְפָנֶיהָ
וַתַּשְׁרֵשׁ שָׁרָשֶׁיהָ
וַתְּמַלֵּא־אָרֶץ׃
11 כָּסּוּ הָרִים צִלָּהּ
וַעֲנָפֶיהָ אַרְזֵי־אֵל׃
12 תְּשַׁלַּח קְצִירֶהָ עַד־יָם
וְאֶל־נָהָר יוֹנְקוֹתֶיהָ׃
13 לָמָּה פָּרַצְתָּ גְדֵרֶיהָ
וְאָרוּהָ כָּל־עֹבְרֵי דָרֶךְ׃
14 יְכַרְסְמֶנָּה חֲזִיר מִיָּעַר
וְזִיז שָׂדַי יִרְעֶנָּה׃
15 אֱלֹהִים צְבָאוֹת שׁוּב נָא
הַבֵּט מִשָּׁמַיִם וּרְאֵה

וּפְקֹד גֶּפֶן זֹאת׃

16 וְכַנָּה אֲשֶׁר־נָטְעָה יְמִינֶךָ
וְעַל־בֵּן אִמַּצְתָּה לָּךְ׃

17 שְׂרֻפָה בָאֵשׁ כְּסוּחָה
מִגַּעֲרַת פָּנֶיךָ יֹאבֵדוּ׃

18 תְּהִי־יָדְךָ עַל־אִישׁ יְמִינֶךָ
עַל־בֶּן־אָדָם אִמַּצְתָּ לָּךְ׃

19 וְלֹא־נָסוֹג מִמֶּךָּ
תְּחַיֵּנוּ וּבְשִׁמְךָ נִקְרָא׃

20 יְהוָה אֱלֹהִים צְבָאוֹת הֲשִׁיבֵנוּ
הָאֵר פָּנֶיךָ וְנִוָּשֵׁעָה׃

PART I.

NOTES.

The object proposed by the following selections of Hebrew words in Part I., is, to furnish the student with examples, in order to aid him in the practice of declining, both *vivâ voce* and by writing out, the various forms of words as made by conjugation, declension, etc. If learner and teacher will have the patience to go through with all these, in regular course, they may be assured that a more radical knowledge of grammatical forms will be obtained, in this way, than can be done by reading over the Hebrew grammar and simply committing it to memory, for almost any limited period of time which can be named.

It is not intended, however, that *Praxis* in this way should, at the outset, be the *sole* and *exclusive* occupation of the student, for any considerable length of time. A few lessons, devoted entirely to it, will impart a facility of pursuing it, which will make it afterwards more of a pleasure than of a toil. After such lessons, the student can begin with the study of Part II., and proceed on regularly. In the mean time, however, as soon as he begins to make some progress in Part II., one paradigm at least, under some one of Nos. I—XXXVII. Part I., should be either written out, or recited *vivâ voce*, as often as he recites a lesson in Part II. It is best, by all means, to *write out* Paradigms, at least one half of the time employed in the exercises on Part I. It will be useful, for the other half, to recite them *vivâ voce*. This will accomplish two objects at the same time; it will impart a facility in Hebrew *chirography*, (which is altogether desirable); and it will train the mind of the student to habits of nice grammatical and orthographi-

cal accuracy, which cannot be acquired equally well in any other way. But the student need not write out *all* his paradigms fully. Of some, he may make *skeletons*; writing out only the 3d persons singular and plural of the Praeter and Future, with the Inf., Imp., and Participles. But let him also write out many paradigms *fully*. And where there is a class, and the instructer attends to them all at the same time, the correction of one exemplar, which exhibits a *written* paradigm, (if the correction be made *vivâ voce* and in presence of the class), will of course serve for the paradigms of all the class; as they can be required each one to correct his own paradigm, while in the lecture room, agreeably to the directions of the instructer.

I would earnestly recommend to all teachers and learners, who make use of this Chrestomathy, to pursue the method here pointed out. Experience has long since taught me, that *seemingly* rapid advances, at the commencement of Hebrew study, are not to be regarded as being of course *real* advances. He will ultimately make the most rapid and sure progress, who carefully, deliberately, and with great pains-taking as to grammatical principles, lays a foundation broad and deep, on which he may erect a superstructure at his will. I venture to pledge myself, that if the method above recommended be followed, neither learner nor teacher will ever see cause to regret it; nay, that both will become fully persuaded of its usefulness and importance.

The examples in No. I. are chosen, with much pains-taking, from roots which have neither Gutturals, nor Quiescents, nor Aspirates in them, in order that the student may have as little difficulty as possible to encounter, in the first stages of his praxis. A few of the examples have a final *Resh*; but such a Resh usually makes no irregularity, excepting that the Future (and its cognates) of such verbs not unfrequently has a Pattahh final. But in the examples here selected, this is not the case; and all, therefore, which are ranged under *a.*, may be declined, in respect to their vowels, after the model of קָטַל.

Those under *b.* are declined after the manner of רָכֵב in Par. I. of the regular verbs. There are but very few verbs of this kind.

In No. II., the examples under *a.* resemble יָלַד, שָׁפֵל, שָׁאַל in Par. II. of the regular verbs. The student must resort to the Lexicon, in order to determine the forms of the respective Futures, etc. The verb שָׁאַל properly belongs to verbs ע Guttural; but it was necessary to employ it here, in order to exhibit the peculiar forms of the 2d person plural in the Praeter of Kal.

The examples under *b.* comprehend nearly all the verbs *final Hholem*, that have three radicals in Kal Praeter. Of the last four of them, no Infinitive Future or Imperative occurs.

No. III. exhibits verbs whose *first* radical is an Aspirate. In writing out the Paradigms, the student must recur to the principles respecting *Daghesh lene*, in §§ 79—82. E. g. גָּמַל, (גּ not ג) 79. 1,* the same principle applying to a *single* word, which applies to the beginning of a chapter or verse; Fut. יִגְמֹל, 80. (where instead of the words "*simple syllable*," should have been printed, *vowel*; see the correction in the Addenda p. 235 of the Grammar.) In future references to this 80th section, this correction will be taken as understood. Imp. גְּמֹל etc. Niphal נִגְמַל, by the principle in 80. Fut. יִגָּמֵל, 78, Note 2. Piel Fut. יְגַמֵּל, 80. Pual Fut. יְגֻמַּל, 80. Hiphil הִגְמִיל, 80. Hophal הָגְמַל, 80. Hithp. הִתְגַּמֵּל, 79. 2; and so of all the other examples in this species of verbs.

No. IV. exhibits verbs with an Aspirate for the middle radical. Kal Inf. זְכֹר, 80. Fut. יִזְכֹּר, 79. 2 and 81. 2, Note 2. Imp. זְכֹר, זִכְרִי, 80. Part. זֹכֵר, 80. Niph. נִזְכַּר, 79.2. Fut. יִזָּכֵר, 80. Piel זִכֵּר, 71. also 78, Note 2. Pual זֻכַּר, ib. Hiph. הִזְכִּיר, 79. 2. Hoph. הָזְכַּר, ib. Hith. הִתְזַכֵּר, 71. also 78, Note 2.

No. V. exhibits verbs with an Aspirate for their *final* radical. Kal Inf. const. לְמֹד, Fut. יִלְמֹד, Imp. לְמֹד, Part. לֹמֵד, Niph. נִלְמַד, Piel לִמֵּד, Pual לֻמַּד, Hiph. הִלְמִיד, Hoph. הָלְמַד, Hith. הִתְלַמֵּד, all according to the principle in § 80, as corrected above. Also Imp. Fem. לִמְדִי *lim-dhi* (not לִמְדִּי *lim-di*), 81. 1. Plur. לִמְדוּ, ibid. The same is the case in the Imp. of Nos. VII. VIII. IX

* In all references, the first number refers to *section* (§) in my Hebrew Grammar; the subjoined numbers or letters, to subdivisions in the same

which follow; e. g. Imp. סְפֹר, סִפְרִי; פְּקֹד, פִּקְדִי; כְּתֹב, כִּתְבִי, etc.; comp. 81. 1. 2, and Notes. The same principle applies, of course, to all cases of the like nature.

No. VI. exhibits verbs with two Aspirates for the two first radicals. Kal כָּבַשׁ, 79. 1. and 80.* Fut. יִכְבֹּשׁ, 80. and 81, Note 2; also 79. 2. Part. כּוֹבֵשׁ, 79. 1; also 80. Niph. נִכְבַּשׁ, 80; also 79. 2, comp. 81, Note 2. Fut. יִכָּבֵשׁ, *yik-kā-bhēsh*, 71. and 78, Note 2; also 80. Piel כִּבֵּשׁ, 79. 1; also 71. Pual כֻּבַּשׁ, ibid. Hiph. הִכְבִּישׁ, 80; also 79. 2. Hoph. הָכְבַּשׁ, ibid. Hith. הִתְכַּבֵּשׁ, 79. 2; also 71. and 78, Note 2.

No. VII. exhibits verbs, with two Aspirates for the two final letters. Kal. Praet. לָכַד, 80. Future יִלְכֹּד, 79. 2; also 80. Niph. נִלְכַּד, ibid. Fut. יִלָּכֵד, 80. Piel לִכֵּד, Pual לֻכַּד, 71; also 80. Hiph. הִלְכִּיד, 79. 2; also 80. Hoph. הָלְכַּד, 79. 2; also 80. Hiph. הִתְלַכֵּד, 71; also 80.

No. VIII. exhibits verbs, with Aspirates for the first and third radicals. Kal Praet. כָּזַב, 79. 1; also 80. Fut. יִכְזֹב, 80. Part. כּוֹזֵב, 79. 1; also 80. Niphal נִכְזַב, 80. Fut. יִכָּזֵב, 71; also 80. Piel כִּזֵּב, 79. 1; also 80. Pual כֻּזַּב, ibid. Hiph. הִכְזִיב, 80. Hoph. הָכְזַב, ibid. Hiph. הִתְכַּזֵּב, 79. 2; also 80.

No. IX. exhibits verbs, with Aspirates for *all* their radicals. There are very few of these, in the Hebrew language. Kal Praet. כָּתַב, 79. 1; also 80. Fut. יִכְתֹּב, 80; also 79. 2; also 80. Niph. נִכְתַּב, 80; also 79. 2; also 80. Fut. Niph. יִכָּתֵב, 71; also 80. Piel כִּתֵּב and Pual כֻּתַּב, 79. 1; also 71; also 80. Hiph. הִכְתִּיב, 80; also 79. 2; also 80. Hoph. הָכְתַּב, ibid. Hith. הִתְכַּתֵּב, 80. 79. 2; also 71; also 80.

Remark. If the student will diligently and faithfully pursue the writing off of the various paradigms with *Aspirates*, he will, in this way, speedily acquire a familiar knowledge, not only of the usual forms of regular verbs in general, but of all the *minutiae* which pertain to the mode of writing them, when they contain Aspirates, in all their different conjugations, moods, and tenses.

* In accumulated references like this case and others which follow, the design is, that they should answer to the various cases in which Dagheah lene is admitted or excluded, as they successively follow each other in each word.

Nos. X. XI. XII. exhibit verbs פ׳ Guttural, ע׳ Guttural, and ל׳ Guttural. The diversities of the Future, Imperfect, etc. are to be sought for in the Lexicon. The exercises in these are very important, in respect to the attainment of a proper knowledge of the manner in which the composite Shevas are employed in the Hebrew; and also of a knowledge of the manner in which the Gutturals affect the vowels, employed in connexion with them.

No. XIII. exhibits examples of verbs with *Resh*: viz. (*a*) Verbs פ׳ר. (*b*) Verbs ע׳ר. (*c*) Verbs ל׳ר. In these it will be useful for the learner to exercise himself, so as to acquire, by experience, an accurate knowledge of the various departures from regular analogy, which these species of verbs exhibit.

No. XIV. exhibits verbs פ׳א, whose א is treated as a *Guttural.* The principles by which these are regulated, are to be sought for in § 224 seq., which treat of verbs Pe Guttural. אָהַב (marked with*) has *two* forms; for which consult the Lexicon.

No. XV. exhibits verbs פ׳א, with a quiescent א. Those with (*) have two forms; see Lex. Those with final ה, may be omitted until after the exercises in verbs ל׳ה.

No. XVI. exhibits, (*a*) Verbs of the first class פ׳י, with Fut. *Tseri* in both syllables. Actual instances of the Fut. do not occur in all the examples, but they are ranged according to probability; § 244. *a.* (*b*) Verbs with final *Pattahh* and penult *Hhireq long*; § 244. *b.* It should be added, that the penult syllable, rather than the ultimate, distinguishes these two species of verbs; e. g. יֵדַע, יֵרֵד belong to the class *a*, because they have *Tseri* in the penult, and take Pattahh final only because of a Guttural or Resh, § 113. But in the class *b*, the penult vowel is *Hhireq;* and besides this, the Imp., Inf. and Fut. *usually* retain the first radical, viz. the *Yodh.*

No. XVII. exhibits all the verbs of the second class פ׳י. Of these, *יָסַר belongs, in Kal, to class 3d; it is only in Hiphil, that its characteristics are developed. It should be noted, too, that יָצַר and יָקַץ, produced as examples in § 249 of the Grammar, are not reckoned in the list contained in § 248. Note. This is because יָצַר, in one form and meaning of it, belongs to verbs of

Class I. It is only when it has the sense of *fingere,* that it belongs to Class II. As to יָקַץ, it has no Hiphil, and consequently there is no certain means by which we can characterise it; but the corresponding Arabic verb, viz. يَقِظَ, belongs to the genuine class of פ״י, in that language.

No. XVIII. exhibits all the verbs of Class III., whether they belong wholly or partly to this species. Further examination of this class of verbs makes me more inclined to assign them, in general, to roots פ״ן, as Simonis and Eichhorn have done. But these lexicographers are not consistent throughout with themselves. For example, they call the Daghesh in the Inf. of יָסַד, (in לִיסֹּד 2 Chron. 31: 7), *Dag. affectuosum* (!); and the Fut. of יָצַר, viz. יִצֹּר etc., they say, is *borrowed* from נָצַר; to which, however, they assign no meaning kindred with that of יָצַר. So also, יִשַּׁרְנָה (1 Sam. 6: 12) is said to *borrow* its form from נָשַׁר; all of which does not stand well together.

As to the form יָנַח, it may be referred to the root נָחַח, Hiph. הֵנִיחַ, formed according to § 261, in a manner resembling that of the Chaldee. But the student had better follow the Lexicons in his praxis; I mean such Lexicons as conform to the arrangement of Gesenius, which differs from that of Simonis.

No. XIX. exhibits verbs פ״ן, whose different Futures, Imperatives, Infinitives, etc. must be sought for in the Lexicon.

Nos. XX. XXI. exhibit verbs ע״ע and ע״ו, many of which also present more or less variations from the Paradigms; all of which should be noticed in the exercises upon them.

In No. XXI., *a.* exhibits such verbs as have ו quiescent; *b.* such as have a regular moveable ו, and are to be regularly declined; *c.* verbs Ayin Yodh, which exhibit peculiar forms in Kal only.

No. XXII. presents verbs ל״א, with various combinations of Aspirates, Gutturals, etc.; to which due attention should be paid.

No. XXIII. consists of verbs ל״ה, in most of their varieties. The student should practise writing off and declining those which have Gutturals, Resh, etc. in them, as well as the others. The Lexicon will give him the various forms in the different conjugations.

No. XXIV. contains verbs לֹה, the peculiarities of which are designated in § 293.

Note. For verbs *doubly anomalous*, see Grammar § 294 seq., which exhibits nearly all the cases that occur.

NOUNS MASCULINE.

No. XXV. nouns of Dec. I., with immutable vowels. The word מַלְכוּת belongs here, only in its singular number. No. XXVI. nouns of Dec. II., with only the final vowel mutable. No. XXVII. nouns of Dec. III., with only the penult vowel mutable.

No. XXVIII. nouns of Dec. IV., with the ultimate and penult vowels mutable. The few which have a Segholate form in the *construct state*, may be discovered by consulting the Lexicon; see § 355. 5.

No. XXIX. nouns of Dec. V., with ultimate and penult vowels mutable, but in a peculiar way, so far as it respects the *construct state;* § 358. 3.

No. XXX. exhibits nouns of Dec. VI., which has a large variety of forms. The divisions, 1. 2. 3. etc. explain themselves. The student should in a particular manner bestow his attention on this declension, both on account of its frequency in the language, and the difficulties which attend it.

No. XXXI. nouns of Dec. VII., all of which seem to be mere *participials*, having the form of the Part. present in Kal, and almost exclusively an *active* sense.

No. XXXII. exhibits nouns of Dec. VIII., which are not very numerous in the language. In making out the various forms, the student will be careful to note, that for the *vowel-changes* he must consult the other declensions, according to the nature of the vowels in the words belonging to this. It is the *reduplication* of the last letter of the ground-form, in case of accession, and *this only*, which characterises Dec. VIII.

It should be noted also, that strictly speaking, שַׂר and בֵּץ, in the Paradigm of Dec. VIII. (Gramm. p. 228), do not belong to Dec. VIII., because the final letter is not actually doubled, when these words receive accession. So far as the mere *mode of de-*

clension is concerned, these words belong to Dec. I.; but in respect to the real implied *nature* of them, they rank with words in Dec. VIII.

No. XXXIII. nouns of Dec. IX. These are quite uniform in their changes, and are but a small class in respect to number.

NOUNS FEMININE.

Nos. XXXIV—XXXVII. exhibit the various classes of fem. nouns. The anomalous *plurals* of Dec. XIII. will require particular attention. The Lexicons afford the necessary aid for making out the various forms of them.

PART II.

NOTES AND EXPLANATIONS.

In the Preface to my Hebrew Grammar, p. vii., I have given general directions for the *first* reading or study of the same, recommending that the parts included in *brackets* should be omitted, and that when the student has advanced as far as *the declension of nouns*, he should begin to read and parse in the Chrestomathy. In addition to what is there generally said, I would now add, that the various accounts of all the *irregular* verbs may be lightly passed over, in the *first* reading of the Grammar; for the object of this reading is rather to shew the student where he can find what he needs, than to make him acquainted with the *details* of the various forms, etc. of the language. When the student, therefore, has advanced to § 332 in the Grammar, and made a beginning in his exercises on Part I. No. I. of this Chrestomathy, as directed in p. 57 above, he should then commence his exercises in Part. II. of this work, taking only a few words for the first lessons; and at the same time, he should continue his grammatical recitations regularly, and also his exercise on Part I. as mentioned above, adapting them, as to length, to the time which he has to spare for them. He must be cautioned here, against yet making the Chrestomathy a *principal* study, and the Grammar and Praxis only a *subordinate* one; for the main object of the Chrestomathy is, to introduce him to a thorough knowledge of the Grammar and Praxis.

In going forward with the Grammar beyond § 332, the student may confine himself, for the *first* reading, principally to what is printed in *large* type. When he has advanced to the Syntax, let him stop there, and commence again with his Grammar, reading

carefully, but not committing to memory, what is included in brackets; and after the brackets are omitted, (i. e. from § 332 onwards), reading in like manner what is printed in small type. During this *second* reading of the Grammar, let him commit to memory and recite regularly, the Paradigms of verbs and nouns, as they respectively occur. This will greatly facilitate learning to parse and construe, in the Chrestomathy; while on the other hand, the exercises here will much facilitate, and render more interesting, his exercises in the Grammar and Praxis in Part I. above.

The teacher should take special care, all along, that the lessons in the Chrestomathy be so apportioned as merely to promote and accelerate the acquisition of the Grammar, and not to interfere at all with real and solid progress in it. Students are usually very desirous to push on, in obtaining a knowledge of the manner merely of translating Hebrew words, and seem to be satisfied that they are making rapid progress in the language, when they can translate a considerable portion at a lesson. But this is a mistake; and often it is one, which leads on so as utterly to defeat, in the sequel, all accurate study and knowledge of the Hebrew at a future period. Students will usually go on as they have begun to proceed; and it is harder to turn about, and break up old habits of loose and inaccurate study, than it is to form a correct habit at the outset.

It is for this reason, that I have chosen, so far as I am able by means of the notes which follow, to conduct the student in the way of thorough analysis, from the very beginning. I have tried both ways of studying a language, on myself and on my pupils; and I am most fully persuaded, that for *adults*, it is best to enter radically into analysis, from the very outset. It may be different with *children*; but in the business of this Chrestomathy, children are not concerned.

I have endeavoured to leave nothing unexplained in the Notes, which the student may know, and ought to know, in the *initial* stages of his study. All my readers have before them, in these Notes, what I should give them if I were personally present as their instructer. By proceeding in this way, they will go *slowly*,

indeed, at first, but *surely*. In a little time, principles will begin to appear plain and familiar. Apparent irregularities in the forms of words will diminish apace, by a constant reference to those parts of the Grammar which explain them; and these once mastered, the progress will be much more rapid in Hebrew, than either in Latin or Greek; for the former language is far more simple than either of the latter.

In going the *second* time over the Grammar, the student should proceed on through the Syntax. On completing this, let the study of the whole Grammar be immediately recommenced, with more particularity than before; and so a fourth, a fifth, and (at least) a sixth time. The regular recitation, at every Lecture, of some portion of the Grammar, should not be intermitted at all, for the first *six* months of study.

In regard to the *Accents*, I have introduced but few of them into this second part. I did not wish to embarrass the student with too many of them, at first. I have used only such as serve for the larger *pause-accents*; or such as mark a *penult* tone-syllable. The latter I have employed, principally for the sake of directing the student where to lay the stress of voice, in reading the Hebrew words. Those which are not marked with any accents, have the tone on the *ultimate* syllable, according to the general rule in § 99 of the Grammar; a considerable number, also, which are marked with pause-accents, have the tone on the ultimate.

Most persons who study the Hebrew, either partially or wholly neglect the Accents. They do so, because it seems to require too much time and attention to become well acquainted with them. But such a knowledge of them as is requisite for grammatical and exegetical purposes, may be attained with a very moderate share of attention. Let this be obtained *gradually*, from the commencement of study, and the loss of time occasioned by it will never be felt. The student may rest assured, that he never will regret having followed this advice. The accents are not, indeed, of any binding authority; but they are often a grateful exegetical and grammatical aid. At any rate, no Hebrew student can fail to perceive, that an acquaintance with them is desira-

ble. He need not go into the fictitious schemes and subtilties of a Wasmuth, a Boston, and many others, concerning them; but their general and usual powers and object, he ought to understand.

In reciting this *second Part*, the student should be required to give an account of the principle or the rule, in the Grammar, to which any and every reference is made in the Notes that follow. The instructer will thus be enabled to determine, whether the student has bestowed due labour upon the acquisition of what he professes to recite.

Should the learner, at any time, feel himself unable to construe any of the select Sentences, in Part II., he will find, in the Notes, a reference to the place in the Hebrew Bible from which any sentence is extracted. He can, therefore, consult the corresponding English translation, if necessary. In regard to such passages, however, as are taken from the book of Psalms, the English and the Hebrew verses do not always correspond. The reason is, that in Hebrew, the *title* of a Psalm is reckoned as its first verse; but in English, this is never done. Consequently, when the Psalm has a *title*, the English verses are one behind the Hebrew, and must be looked for accordingly.

I. Ps. 7:12. אֱלֹהִים, ground form sing. אֱלוֹהַּ (*ĕlōah*), Dec. I., the final He having Mappiq, 84,* and consequently being moveable. The vowel under the He is Pattahh furtive, 69, which, not being a proper vowel, falls away when the word is changed by receiving the accession ִים, which forms the plural, 325. The ו in the sing. is omitted in the plural, because the syllable joined on to make the plural, has a Quiescent in it, 65. אֱלֹהִים agrees with שׁוֹפֵט, a Part. in the *singular*, 437. 2.

שׁוֹפֵט, act. Part., root שָׁפַט, 202. It is here, (and so often elsewhere), employed as a verb in the present tense, announcing

* Note. Throughout, the first reference in common numerals, is to the Section (§) in the Hebrew Grammar. If there be a second, or third reference connected, they relate to *subdivisions* under the *first*. But when several sections are referred to in succession, the signs §§ stand before them, or the word *and*, or *also*, is inserted between them.

a general proposition, Syntax 527. *a.* Meaning: 'God vindicates, decides in favour of, the righteous.'

צַדִּיק, adj. used as a noun, and employed here in a *generic* sense, i. e. as a noun of multitude; with vowels *immutable*, and therefore like Dec. I. of nouns; Acc. after שׁוֹפֵט, Synt. 531. The *accent* under the word צַדִּֽיק, although of the same form as the Methegh, is not one here, and never is one at the end of a verse, but is a *Silluq*, 85. Note, also 93. No. 1. The two large square points, after צַדִּיק, are the Hebrew period, called סוֹף פָּסוּק, i. e. *end of a verse.* With these, *Silluq* invariably stands connected, being either on the ultimate or penult syllable of the final word. This explanation will serve for all future cases of the same nature.

II. Ecc. 3: 17. אֶת sign of the Acc., 408. 4. and 427. The ground form אֵת, with a long vowel (Tseri), shortens that vowel here because Maqqeph follows, 89.

הָרָשָׁע, the syllable הָ is the article, whose usual punctuation is הַ followed by a Daghesh forte, §§ 162. 163. As the Daghesh cannot be admitted into the ר, 111, the vowel Pattahh belonging to the article is prolonged instead thereof, 112; see also 152. *a.* 2. רָשָׁע is an adj. employed as a *generic* noun (like צַדִּיק in No. 1) of Dec. IV., in the Acc. here, governed by יִשְׁפֹּט. Note; the position of the Acc. *before* the verb or Part. which governs it, seldom occurs in Hebrew, except among the inversions which poetry occasions.

יִשְׁפֹּט, Fut. of שָׁפַט, §§ 197. 198. Meaning: 'God will condemn, pronounce sentence against, the wicked.' יִשְׁפֹּט may also be rendered in the *present* tense, 'condemns,' as in universal propositions, Synt. 504. *b.*

הָאֱלֹהִים, הָ is the Art. here, 162 seq., and 152. *a.* 2. The use of the article before אֱלֹהִים, (a kind of proper name), is not common, 413. For אֱלֹהִים, see under No. 1.

III. Prov. 30: 5. כָּל (*kŏl*), Kaph with Dag. lene, 79.1. Ground-form כֹּל (*kōl*) with long *O* pure, which is shortened before a Maqqeph, 89. In Hebrew כֹּל, *all*, is a noun; and כָּל is in regimen here with אִמְרַת, 332. כָּל־אִמְרַת, lit. *universitas verbi.*

אִמְרַת, Dec. XII. 387—389, see Parad. of Dec. XII. Ground-form אִמְרָה, being derived from the masc. form, אֵמֶר, having

only the final vowel mutable, in the singular, agreeably to the laws in 381. אִמְרַת is in the Gen. as it regards כָּל; but in regimen or the *construct* state, in respect to אֱלוֹהַּ, 434. *b*.—אֱלוֹהַּ is in the Gen. after אִמְרַת; see for the word, under No. 1 above. In Latin, we may translate the three words כָּל־אִמְרַת אֱלוֹהַּ, by *universitas verbi Dei.*

צְרוּפָה, fem. Part. from the root צָרַף, Part. pass. masc. is צָרוּף, 202, of Dec., III.; hence fem. צְרוּפָה, 323; under examples in Par. of Dec. III., see עָצוּם with its feminine, in 323.

IV. Is. 40: 8. דְּבַר, const. of דָּבָר, Dec. IV., 354, see Par. of Dec. IV.—אֱלֹהֵינוּ, plural of אֱלוֹהַּ (see No. 1), in the suff. state, 334, ־ֵינוּ being the suffix of the 1st pers. plural; see Par. in 336. The plur. ending ־ִים is dropped in order to receive the suffix, 339. The accent (֖ i. e. Tiphhha) under the הֵ, is a Disjunctive, 93. Par. No. 4; which is used here, in order to mark the tone on the *penult* syllable, 100. *j*.

יָקוּם, Fut. of קוּם, 268. *b*. see Par. of the verb. Meaning: 'Shall endure, continue.'—לְעוֹלָם, לְ a preposition, 152. *b*, governing the Acc. here.—עוֹלָם, Dec. II. 347. and Par.

V. Ps. 119: 11. בְּלִבִּי, בְּ prep. 152. *b*, with Dagh. lene, 79. 1.—לִבִּי, noun from לֵב, Dec. VIII, 374. also 375. *b*. For the shortening of the Tseri in לֵב, when it receives the accession ־ִי (suff. pronoun), see 129. *c*. *a;* comp. under 128. *b*.—For the suff. pronoun ־ִי, see 336. Par. 1st person sing. under *d*.

צָפַנְתִּי, verb 1st pers. Praeter, root צָפַן, 194. The *conjunctive* accent Munahh, (֣ 93. No. 21), marks the penult tone-syllable, 100. *d*. Meaning: 'Treasured up, laid up.'

אִמְרָתֶךָ, for the word אִמְרָה, see under No. 3 above. ־ֶךָ is a suffix-pronoun, 336. Par. *a*. 2d pers. sing. masc. The (ֽ) after the penult vowel (ָ), is the Accent Silluq, 93. Par. No. 1. The form of the word with the accent on the ultimate, would be, אִמְרָתְךָ; in which case, the first accent under the Resh is a Methegh, see in 66 under *E.g.* But in consequence of the tone being thrown back, 100. *l*, the Silluq falls on the Sheva under ת and converts it into Seghol, 148. The form אִמְרַת, in No. 3. above, becomes אִמְרָת here, because, the ת being thrown into another

syllable, the Resh and its vowel make a *simple* syllable, which causes the vowel to become long, 130. *a.*

VI. Ps. 119: 161. מִדְּבָרְךָ, מִ is a prefix preposition, in its original form מִן; but here (as usual) the ן assimilates with the following ד, and is written in it by a Daghesh forte, 71, comp. 406; so that מִדְּבָרְךָ=מִן דְּבָרְךָ—דָּבָר is from דָּבָר, Dec. IV., see Par. It is in the suffix state, 334, having the pronoun ךָ appended, 336. Par. *a.* 2d pers. masc. For the difference between the const. form (דְּבַר), and the suffix-form, see Par. of Dec. IV. The reason of Qamets under the ב, in such forms as דְּבָרוֹ, דְּבָרְךָ, etc. is found in the mode of syllabication. In the cases just named, the Resh is thrown into the last syllable, which leaves the syllable simple in which ב stands, and of course prolongs the vowel, 130. *a.*—In regard to the accent over the ךָ, i. e. the dot over it like a Hholem, it is a *distinctive* accent named *Rebhia*, 93. No. 10. It is added here, because it has an influence on the *Pe* at the beginning of the word which follows, causing Dagh. lene to be *inserted*, although Pe is preceded by a vowel, 79. 3. Were it not for such an accent, the Pe would of course *omit* Dagh. lene, 80.

פָּחַד, Kal. Praeter, Fut. *A.* The student should here search the Lexicon for the conjugations of this verb, which are actually employed, and make out a synopsis of them.—For לִבִּי see No. 5. It is the Nom. to פָּחַד here; and the Nom., in Hebrew, is more usually put next *after* the verb.

VII. Ps. 119: 158. אֶתְקוֹטָטָה, root קוּט, in the conj. Hithpolel. 175. *b.* The ָה at the end is *paragogic*, 205, also 125. *b.* In regard to the penult syllable טָ, it is *originally* Pattahh, 271. *f,* which is here prolonged by the pause-accent (Athnahh, 93. Par. No. 2), and becomes Qamets, 144. I. The form of the word, without ָה paragogic, and without a pause-accent prolonging its vowel, would be אֶתְקוֹטַט; the more usual form of words in this conj. would be as אֶתְקוֹמֵם, 175. *b.* Meaning: 'I was struck with horror,' or 'I was filled with loathing.'

אֲשֶׁר, commonly a pronoun, 168, but here a conjunction, 409. *a.*—אִמְרָתְךָ, see in No. 5, where the pause-accent makes a difference in the penult syllable.—שָׁמָרוּ, root שָׁמַר. The form,

without the accent Silluq, would be שָׁמְרוּ, see Par. I of reg. verbs, Kal Praet. 3 pers. plural. But the accent restores the original Pattahh under the Mem, and lengthens it, 146.

VIII. Deut. 4: 2. תֹוסִפוּ, root יָסַף, verb פ״י first class, see Par. VIII. Hiph. Fut. 2 pers. plural masc. The Yodh between the two last radicals and characteristic of Hiphil, is here omitted, as being quiescent in the preceding vowel, Hhireq, 63. The full form would be תוֹסִיפוּ. The Dag. lene is not inserted in the ת which begins the word, because the preceding word ends in a vowel-sound, and has no pause-accent upon it, 80.

הַדָּבָר, the הַ followed by Dag. forte is the article, 163.—אֲשֶׁר is a proper relative pronoun here, 168.—אָנֹכִי, 164. 1st pers. singular.

מְצַוֶּה, from צָוָה a verb ל״ה, a Part. in Piel; the ו is moveable here, 268. *a.* Note, comp. 271. *b;* see Par. XVI. Piel. The Part. מְצַוֶּה, preceded by the pronoun אָנֹכִי, is used in the room of a verb of the present tense, Synt. 527. *a.*—אֶתְכֶם, אֵת the sign of the Acc., 427. כֶם, fragment of a pronoun, 2 pers. plur. masc. 336. For the manner of union with אֵת (אֶת), see 408, Par. of אֵת sign of Accusative. The Acc. אֶתְכֶם, is governed by the Participle, Synt. 526. *a.*

IX. Prov. 17: 27. חוֹשֵׂךְ, Part. act. Kal, 202. from חָשַׂךְ, Fut. Pattahh with rough enunciation, יַחְשֹׂךְ, 225.—אֲמָרָיו, ground-form אֵמֶר, Dec. VI. *E* class, 364; in the plural, with the suff. ָיו attached, 336. Par. *c.* 3d pers. sing. masc. In order to receive this suffix, the appropriate ending of the plural (ִים) is dropped, 339; see Par. XXIV.

יוֹדֵעַ, root יָדַע of פ״י first class, Part. act. Kal, 202; for Pattahh furtive under Ayin, see 69. For peculiarities in Hith., see Lex. —דָּעַת, with Silluq (93. Par. No. 1) which prolongs the Pattahh under the Daleth, 144. דַּעַת (the orig. form) is properly a fem. Inf. form, Dec. XIII. 390. Comp. 195. Note. The masc. form of the Inf. is דֵּעַ (*dēᵃע*) with Pattahh furtive, 69; the fem. Segholate form, therefore, is דַּעַת, 141. It is used as a mere noun. Meaning: 'Knowledge, knowing.' Governed by יוֹדֵעַ, Synt. 531.

X. Obad. verse 21. וְהָיְתָה, *vĕhā-yĕthā, and* [the kingdom

shall be, Praet. with וְ used for the Future, Synt. 503. *e*, root הָיָה verb לה, 280. Par. XVI. For Methegh under the first He, see 66. e. g. and 87. *c*.

לַיהוָה, an anomalous form. The true *original* points of the word יְהוָה are unknown; the Jews, from time immemorial, having omitted to sound it, when reading the Scriptures. Instead of the proper word יהוה, they read אֲדֹנָי. Accordingly, לַיהוָה has the appropriate vowel-pointing of לַאדֹנָי, an abridged form of לַאֲדֹנָי, 119. *c*. 1. לַיהוָה is in the Dat. of possession, after וְהָיְתָה, like the Latin *est mihi*, *est tibi*, etc.

הַמְּלוּכָה, הַ art. 162. מְלוּכָה, Dec. X. 380., Nom. to הָיְתָה. The Dat. of possession more commonly follows, as here, immediately after the verb of existence, and the Nom. of the verb then succeeds.

XI. Prov. 1: 7. יִרְאַת, Dec. X., in the const. state, from יִרְאָה.—יְהוָה, see in No. 10.—רֵאשִׁית, noun of Dec. I., because all the vowels are immutable, fem. ending ־ִית 319. Note 2, in const. state with דַּעַת; for which last word, see in No. 9.

XII. Prov. 1: 22. כְּסִילִים, Dec. I. plur.—יִשְׂנְאוּ, verb לא from שָׂנֵא, 276. Par. XV. Fut. 3d pers. plur.—דָּעַת, for Qamets, see in No. 9. The Daghesh in Daleth is a mistake in the printing. It should be ד Raphe, i. e. without a Daghesh lene, 80.

XIII. Prov. 18: 15. לֵב, see under No. 5.—נָבוֹן, Part. in Niph. from בִּין, 273 and comp. 268. *b*, Dec. III. 350 and Par.—יִקְנֶה, Fut. Kal from קָנָה verb לה, 282. *b*.—דָּעַת, see in No. 9. But the Daghesh is here euphonic (not lene), 75. *a*, and is called Dag. *conjunctive;* for the word דַּעַת is preceded by a syllable ending in a *vowel*, which has no accent upon it (comp. 80), and Dagh. lene would be omitted in such a case. The two words, יִקְנֶה־דָּעַת, are read, *yiq-nĕd-dā-ăth*. The Maqqeph between them takes away the accent from the first word, 89.

XIV. Ps. 94: 11. יְהוָה, in No. 10.—יֹדֵעַ, No. 9.—מַחְשְׁבוֹת, Dec. XI. or XIII. const. plur.—אָדָם, Dec. IV. but it has no const. or plur. state.—כִּי *that*, conj.—הֵמָּה *they*, or *they are*, Synt. 469. In הֵמָּה, the ־ָה is paragogic, as the penult accent denotes, it being under the first syllable. The accent here employed, is a *con-*

junctive, viz. Merka, 93. No. 23. In regard to the *penult* tone, see 100. *i*.

הָבֶל, orig. form הֶבֶל, which has its first vowel changed by a pause-accent, 144. Dec. VI. *A* and *E* form.

XV. Prov. 9: 10. תְּחִלַּת, Dec. X. const. — חָכְמָה (*hhŏkh-mā*) Dec. X., Gen. after תְּחִלַּת, 332.—יִרְאַת, No. 11. Before this word, the verb of existence (הָיָה) is *understood*, 554. In such propositions it is very rarely *expressed*.

וְדַעַת, see in No. 9, where the larger pause-accent prolongs the first vowel. Here, the accent (which marks the penult tone, 100. *a*) being only of the second class of Disjunctives, 93. No. 5, it produces no effect on the vowel; as is often the case.—קְדשִׁים, lit. *of the Holy ones*, i. e. of God, the plural being used as *plur. excellentiae*, 437. 2. *g*. The sing. is קָדוֹשׁ, Dec. III. For the omission of the Vav in the plural, see on אֱלֹהִים under No. 1.—בִּינָה, Dec. X., the verb of existence being understood before it, 554.

XVI. Ecc. 1: 18. בְּרֹב, בְּ a preposition, Dag. lene, 79. 1; רֹב, Dec. VIII. form as *e*, no plural; with Maqqeph רָב־ (*rŏbh*) short *O*, 89.—כָּעַס, from כַּעַס, with pause-accent, 93. No. 2.—וְיוֹסִיף, וְ conj.—יוֹסִיף, Fut. Hiph. from יָסַף, 243. *b*. דַּעַת with accent on the penult tone, 100. *a*.—מַכְאוֹב, Dec. I. the vowels being immutable.

XVII. Prov. 12: 1. אֹהֵב for אוֹהֵב, 63. also 202. and Synt. 527. *a*.—מוּסָר, Dec. II.—וְשׂוֹנֵא, וְ conj., שׂוֹנֵא, 202.—תוֹכַחַת, Dec. XII., ת at the beginning *Raphe*, i. e. without Dag. lene, 80 and 83, because of the preceding vowel, with *conjunctive* accent on the penult tone, 100. *a*.

XVIII. Ps. 22: 29. לַיהוָה, No. 10.—הַמְּלוּכָה, ibid.—וּמוֹשֵׁל, 202 and 527. *a*.—בַּגּוֹיִם, בַּ with Dag. lene, 79. 2. The full form would be בְּהַגּוֹיִם, but the article הַ suffers syncope in such cases, 152. *a*. Note.

XIX. Ps. 145: 13. מַלְכוּתְךָ, מַלְכוּת, noun. fem. Dec. I. in the sing., a Heteroclite in the plural, not ranking under any of the declensions, with vowels immutable; e. g. plur. מַלְכֻיוֹת, 326. *c*. For the omission of Dag. lene in the כ, see 82. *b*.—ךָ suff. pron. of 2d person, 336. Par. *a*. 2d masc. singular.

מַלְכוּת, in reg., the verb of existence being understood before it, 554.—כָּל (*kōl*), 89.—עֹלָמִים, from עוֹלָם, Dec. II. For the omission of the ו, see 63. Lit. *thy kingdom* [is] *a kingdom of all ages, regnum universitatis seculorum*, i. e. eternal.—וּמֶמְשַׁלְתְּךָ, וּ instead of וְ, 152. *c.* 4, noun of Dec. XIII., ךָ suff., point over it is the accent Rebhia, 93. No. 10.—בְּכָל (*bĕkhŏl*), 89. Beth with Dag. lene, because a pause-accent precedes, 79. 3.—דּוֹר, Dec. I.—וָדֹר, וָ instead of וְ, 152. *c.* 3.

XX. Ps. 103: 19. בַּשָּׁמַיִם for בְּהַשָּׁמַיִם, 152. *a.* Note, הַ being the article; שָׁמַיִם, dual form, but used as plural, 329. Note 2. For the accent at the beginning of the word, see 93. No. 5. 95. *a.* The real tone-syllable is the *penult* here, 100. *b.*—הֵכִין Hiph. of כּוּן, הֵכִין is a contracted form, used instead of הֵכְוִין, 268. *b.* e. g.

כִּסְאוֹ, root כִּסֵּא=כִּרְסֵא, the ר being assimilated, 107. 1. *c.* In all the suff. and plur. forms, the Dag. forte is dropped, e. g. כִּסְאִי, כִּסְאוֹת, etc. and so in כִּסְאוֹ, 73. Note 3. This practice is so uniform, as to point to the necessity of another root, viz. כֶּסֶא Dec. VI. *e*, where all the forms may be made; considering all the instances of the plur. to be in reg., or in the suff. state, as they may be considered. But if these forms may be all regarded as coming from כִּסֵּא, they belong to Dec. VII. 371.—וֹ suff. pronoun, 336. Par. *b.* 3 masc. sing.

וּמַלְכוּתוֹ, וּ (for וְ) 152. *c.* 4.—מַלְכוּת, in No. 19.—וֹ as above.—בַּכֹּל (instead of בְּהַכֹּל), 152. *a.* Note. כֹּל, *kōl* not *kŏl* here, because there is no Maqqeph after it.—מָשָׁלָה, with Silluq (93. No. 1) on the penult, which restores the original vowel (Pattahh) under the שׁ, (for the original ground-form is מָשַׁל), and prolongs such restored vowel, 146. It is a verb Praet. 3d pers. fem.

XXI. Prov. 10: 1. בֵּן, Heteroclite, forms in the sing. mostly of Dec. VII; but not all, e. g. const. בֶּן, plur. בָּנִים.—חָכָם, Part. adjective, Dec. IV.—יְשַׂמַּח, Fut. Piel from שָׂמַח, §§ 235. 236.

אָב, Heteroclite, see Lex.; the accent on it should be an Athnahh (֑), 93. No. 2, and not a Methegh.—וּבֵן, וּ 152. *c.* 4.—תּוּגַת, const. of תּוּגָה, Dec. X., theme יָגָה, the verb of existence (הָיָה)

is implied before it, 554.—אִמִּי, ִי suff. pronoun; אִמּ from אֵם, Dec. VIII. *d*; for Daghesh, and vowel-change, see 129. *c*. *a*.

XXII. Prov. 10: 4. רָאשׁ, so written for רָשׁ, 270. 1 and 5, comp. 117. 2. רָשׁ is a Part. form, from רוּשׁ. It is in the Acc. here, governed by עֹשֶׂה; but such a position of the Acc. (viz. *before* the word which governs it) belongs rather to the liberties of poetry, to which class of composition the book of Proverbs belongs.—עֹשֶׂה, Part. pres. from עָשָׂה, 282. *b*. and Par XVI.—כַף, without Dag. lene in the כ, because a vowel sound precedes without a *disjunctive* accent, 80, in reg. with רְמִיָּה; which last word is of Dec. X. Lit. כַף רְמִיָּה, *the hand of sloth.*

יַד, const. of יָד, Dec. II. *a*.—חָרוּצִים, adj. with Qamets immutable, because it stands for חֲרוּצִים, 112. and 32, plur. of חָרוּץ.—תַּעֲשִׁיר, Fut. Hiph. 3 pers. sing. fem. (יַד the Nom. is fem.), from עָשַׁר, Fut. in Kal is with the rough enunciation, יֶעְשַׁר, 225. Par. IV. The accent under Shin is Silluq. 93. No. 1; that under the Tav is Methegh, 87. *a*.

XXIII. Prov. 10: 6. בְּרָכוֹת, plur. Dec. XI. *c*.—רֹאשׁ (for רְאשׁ 118, or for רְאֹשׁ 119. *c*. 3), a Heteroclite in its plur. forms, e. g. רָאשִׁים, etc., if considered merely in respect to *appearance*. In reality, רֹאשׁ=רְאֹשׁ, 119. *c*. 3, and רָאשִׁים=רְאָשִׁים, 118; and these forms would be regular in Dec. VI. *i*. It is preceded by the verb of existence implied, 554.

וּפִי, וּ 152. *c*. 4; פִּי const. of פֶּה, plur. פִּים and פִּיּוֹת, a Heteroclite. רְשָׁעִים, plur. Dec. IV.—יְכַסֶּה, Fut. Piel of כָּסָה, 282. *b*.—חָמָס, Dec. IV. On the sense of this latter hemistich, commentators are much divided. Umbreit, the latest commentator on the book of Proverbs, understands פִּי as designating *the organ of enjoyment*, and construes the clause thus: 'The injustice which the evil man practises, prevents his enjoyment of divine blessings.' This, however, seems rather far-fetched. May not Rom. III. 19, ἵνα πᾶν στόμα φραγῇ, cast some light upon the phrase? The sentiment may be, 'The man of violence, instead of being blessed of Jehovah, shall be treated as guilty;' or, (as it seems to be here expressed), 'No plea for himself shall be admitted, *his violence shall cover*, i. e. stop, *his mouth*.'—στόμα αὐτοῦ φραχθήσεται.

Another explanation is, perhaps, equally probable, if not more so. חָמָס may designate the *violence* done *to* the wicked, not done *by* him; and so be the direct antithesis of בְּרָכוֹת *blessings*, in the preceding clause. So Ziegler understands it, in his commentary on the Proverbs. The sense would then be, 'Violence, i. e. severe punishment, shall stop the mouth of the wicked, i. e. strike him dumb, render him unable to speak;' a lot very different from that of the righteous, 'on whose head blessings rest.'

XXIV. Prov. 10: 7. זֵ֫כֶר (also זֵכֶר), with acc. Munahh marking the penult tone, Dec. VI. *e* and *d*, const. before צַדִּיק; which last is used in a *generic* sense.—לִבְרָכָה, לְ prep. pointed with Hhireq because it comes before another Sheva, 137, and its own proper point is Sheva, לְ, 152. *b*. But two Shevas before a vowel are inadmissible, 90. 2. comp. 43 seq.; consequently the first goes into a short vowel, 137.—The verb of existence is understood before לִבְרָכָה (which is of Dec. XI.), and the noun with its preposition, is used as an adjective, 442; i. e. 'The name of the righteous shall be *blessed*,' meaning that men will bless or speak well of them.

וְשֵׁם, (וְ 152. *c*.), const. of שֵׁם, Dec. VII. *a*.—יִרְקָב, 212. 1, קָ with Silluq, 144.

XXV. Prov. 10: 9. הוֹלֵךְ, 202.—בַּתֹּם, (for בְּהַתֹּם, 152. *a*. Note), תֹּם with ו merely a *fulcrum*, 64, because the Hholem here is pure; before Maqqeph it is תָּם *tŏm*, with suff. תֻּם, e. g. as תֻּמּוֹ etc. 129. *c*. *b*, Dec. VIII. *f*.—יֵלֶךְ, Fut. of יָלַךְ, the quiescent י of the root is dropped, 244. *a*. The usual form is יֵלֵךְ; but in the text, the *final* syllable of this word immediately precedes an accented syllable in the next one, which causes the accent to be thrown back, 101. *d*, and consequently the long vowel Tseri is changed into a short one, 129. *a*.—בֶּטַח, Dec. VI. *h*, used as an adverb here, 403. *b*. Athnahh marks the penult tone.

מְעַקֵּשׁ, Part. Piel from עָקַשׁ.—דְּרָכָיו, plur. with suff. ־ָיו § 336. § 339, ground-form דֶּרֶךְ, Dec. VI. *a*.—יִוָּדֵעַ, Niph. Fut., root יָדַע, 243. *b*. For the final Pattahh furtive, see 69.

XXVI. Prov. 10: 11. מְקוֹר, Dec. III. const.—חַיִּים, sing. חַי,

which however is used only as an adjective, Dec. VIII. i.—פִּי, see under No. 23.—יְכַסֶּה חָמָס, see under No. 23.

XXVII. Prov. 10: 19. בְּרֹב, No. 16.—דְּבָרִים, plur. Dec. IV. a.—יֶחְדַּל, Par. IV.—פֶּשַׁע, ground-form פֶּשַׁע, Dec. VI. h; for Qamets under פ, 144.—שְׂפָתָיו, dual with suff. ־ָיו, from שָׂפָה, Dec. XI. a.—מַשְׂכִּיל, Part. Hiph. from שָׂכַל.

XXVIII. Prov. 10: 20. In כֶּסֶף, the accent Munahh marks the penult as the seat of the tone. נִבְחָר, Part. Niph.—לְשׁוֹן, Dec. III.; verb of existence before it, Synt. 554.—לֵב, No. 5. כִּמְעָט, כְּ conj. here becomes כִּ, see לִ in No. 24. מְעָט, (without accent מְעַט), a proper adj. Lit. '*The heart of the wicked* [is] *like something little*, or, *like a little thing*;' i. e. is mean, worthless.

XXIX. Prov. 16: 3. גֹּל, Imp. of גָּלַל, 257.—גֹּל אֶל יְהוָה, *devolve upon Jehova*, i. e. confide, or commit to him. מַעֲשֶׂיךָ, with Methegh under Mem, 87. *a*, and Athnahh on the penult tone-syllable, plur. suff. ־ֶיךָ, root מַעֲשֶׂה, Dec. IX.—וְיִכֹּנוּ, וְ Vav conversive, 208. יִכֹּנוּ, Fut. Niph. from כּוּן, Par. XIII.; the round dot over the Kaph is the acc. Rebhia, marking the penult tone.—מַחְשְׁבֹתֶיךָ, plur. suff. ־ֶיךָ, Dec. XI. and XIII., from מַחֲשָׁבָה, with Silluq on the penult.

XXX. Prov. 15: 33. יִרְאַת, No. 11.—מוּסַר, const. of Dec. II., verb of existence implied before it, 554.—וְלִפְנֵי, וְ conj.; לִ prep., with Hhireq short, 137; פְּנֵי, const. plur. of פָּנִים, which has no sing. 327. 3. The probable ground-form in the sing. is פָּנֶה, Dec. IX. לִפְנֵי used as a prep. 407. *c*. For ל with Hhireq, see in No. 24.—כָּבוֹד, Dec. III.—עֲנָוָה, Dec. XI., verb of existence implied before it, 554. Meaning: 'The fear of Jehova, i. e. piety, is the instruction of wisdom,' i. e. wise instruction, 440, or, a learning of wisdom; 'and before honour,' i. e. exaltation or praise from men, 'is humility,' viz. a humble, unambitious spirit, is of greater worth than any honour which men can bestow; or, 'honour is preceded by humility,' i. e. the way to attain true honour is to be humble.

XXXI. Prov. 16: 2. דַּרְכֵי, const. plur. Dec. VI. *a*.—זַךְ, adj. Dec. VIII., sing. and in concord with כֹּל.—בְּעֵינָיו, בְּ prep., עֵינָיו,

from עֵינֵי, Dec. VI. *o.* dual const. § 338. § 339, suff. in 336.—Part. act. Kal.—רוּחוֹת, comm. gen. Dec. I., sing. רוּחַ with Pattahh furtive, 69. For fem. plur. see 327. 1, comp. 321. Meaning: 'In a man's own view his actions are pure; but Jehovah, who looks upon the heart of man, estimates him according to the character of his spirit or internal man.'

XXXII. Prov 16: 6. וֶאֱמֶת, וֶ for וְ, 152. *c.*—אֱמֶת, an abridged form of אֱמֶנֶת, 107. 2. The prep. בְּ is understood before it.—יְכֻפַּר, Fut. Pual from כָּפַר, used as present tense, 504. *b.*—עָוֹן (ʻā-vōn), Dec. III.—וּבְיִרְאַת, וּ 152. *c.* 4; בְּ prep.—סוּר, Inf. const. as a noun, 519.—מֵרָע, מֵ prep. for מִן, 406. The ן is commonly assimilated with the letter which follows it, and written by a Dagh. forte, 107. 1; but here the Dagh. is excluded, 111 seq.—רָע adj., ground-form רַע, which the pause-accent prolongs, used as a noun here, 445. Meaning: 'By kindness and faithfulness sin is covered,' i. e. is forgiven, the punishment of it is remitted; 'and by piety [comes] turning away from evil,' i. e. reverence for God occasions departure from evil.

XXXIII. Prov. 15: 29. רָחוֹק, adj. and predicate of the sentence; therefore placed before the noun, 446.—מֵ before רְשָׁעִים, see מֵרָע in No. 32.—וּתְפִלַּת, וּ 152. *c.* 4; תְּפִלַּת const. of Dec. X.—יִשְׁמָע, pause-accent on the final vowel lengthens the Pattahh, 144. I.

XXXIV. Prov. 16: 9.—יְחַשֵּׁב, Fut. Piel from חָשַׁב.—דַּרְכּוֹ, suff. form of דֶּרֶךְ, Dec. VI. *a.*—וַיהוָֹה, for pointing see לַיהוָֹה in No. 10.—יָכִין, Fut. Hiph. from כּוּן.—צַֽעֲדוֹ, Dec. VI. suff. state, from צַעַד, class *A*, Methegh under Tsadhe, 87. *a*, Silluq under Daleth. Meaning: 'Let a man devise his way,' i. e. lay out plans for his future employments and success, 'it is the Lord who must establish his goings,' i. e. his success depends on the aid which the Lord may afford.

XXXV. Prov. 16: 12. תּֽוֹעֲבַת, Methegh under Tav, 87. *a.* מְלָכִים, Dec. VI.—עֲשׂוֹת, Inf. const. of עָשָׂה, used as a noun, 519, preceded by הָיָה understood, 554.—רֶשַׁע, Dec. VI. *E* class. The pause-accent here has no influence in prolonging the vowel which precedes it, 149, it only marks the penult tone.—בִּצְדָקָה, point-

'a matter, a report, a thing.'—מַפְרִיד, Part. Hiph., 527.—אַלּוּף, No. 40.

XLV. Prov. 17: 13. מֵשִׁיב, Part. Hiph. from שׁוּב, 268. *b.* Par. XIII.—רָעָה, Dec. X. fem. of רַע, which properly involves a Daghesh forte; and this is the reason why רָעָה has the first vowel immutable, 111 and 127.—תָּמוּשׁ, Fut. Kal 3 pers. fem., agreeing with רָעָה, root מוּשׁ.—מִבֵּיתוֹ, suff. state of בַּיִת, Dec. VI. *ó*, with praefix Mem.

XLVI. Prov. 17: 14. פּוֹטֵר, form of Part. act. from פָּטַר; used here as a noun, however, for the *act of letting out* water. The form has been a great stumbling block to critics, who seem in general to have supposed, that words of this form could denote nothing but an *active agent;* e. g. בּוֹקֵר *a shepherd,* חוֹבֵל *a sailor,* אוֹיֵב *an enemy,* חוֹזֶה *a seer,* etc. But it is a mistake, to suppose that this form always implies *an agent.* For example, יוֹתֵר *residuum, the residue,* עוֹלָה *a holocaust,* and fem. עֹפֶרֶת *lead,* are clear cases of a different nature. In accordance with the tenor of these words, may פּוֹטֵר be understood as meaning, "the letting out;" which being a kind of active sense, is even less remote, than the examples above, from the common analogy. In this way, all the obscurity about the text is removed.

As the sentence has a comparative sense necessarily implied in it, the particle כְּ *as,* is to be understood before פּוֹטֵר, 559.—מַיִם, 329. Note 2, with accent praepos.—רֵאשִׁית, 554.—מָדוֹן, Dec. III. Meaning: 'When strife commences, it is like the bursting forth, or the letting out, of water which is restrained or dammed up; which, when thus set at liberty, will rush with accumulated and increasing force. So is it with strife; which, when once commenced, grows in violence as it continues.'

וְלִפְנֵי, No. 30.—הִתְגַּלַּע, Inf. Hith. with final Pattahh, 236, used as a noun, 519, lit. *the growing warm.*—הָרִיב, הָ art. 152. *a.* 2.—נְטוֹשׁ, Imp. of נָטַשׁ, with Vav *fulcrum* merely, 64, inasmuch as the Hholem here is pure, 212. 5. Meaning: 'Before contention waxes warm, refrain from it.'

XLVII. Prov. 17: 17. כָּל, const. of כֹּל, 89.—אֹהֵב for אוֹהֵב, Part. act. 63, used as a verb, 527. *a.*—הָרֵעַ, הָ art. 152. *a.* 2; ע

with Patt. furt. 69.—אָח, a Heteroclite, but essentially of Dec. VIII., as the plur. is essentially of a Daghesh'd form, 58.—לְצָרָה, לְ prep.; צָרָה=צָרָה, 58, because the first Qamets is impure and therefore immutable, 127. and 111. In respect to actual declension, it belongs to Dec. X.—יִוָּלֵד, Fut. Niph., 243. *b.* Sense: 'He who is a true friend, (הָרֵעַ *the friend*), will be constant in his affection; and a true brother will help in times of adversity.'

XLVIII. Prov. 17: 19. אֹהֵב, No. 47.—פֶּשַׁע, accent 95.—מַצָּה, Dec. X. Lit. *he loveth harm, that loveth strife.*—פֶּשַׁע, I understand here, with Umbreit, as meaning, 'the consequences of transgression,' viz. punishment, or harm. So חַטָּאת *sin*, and עָוֹן *iniquity*, also mean, *the consequences of sin,* viz. punishment, misfortune, affliction. In respect to this sense of פֶּשַׁע, comp. Dan. 9: 24. So often, ἁμαρτία in the New Testament. The like expression in Proverbs is, "All that hate me, love death." In this way, a truly poetic parallelism between the two members of the sentence, is preserved.

מַגְבִּיהַּ, Part. Hiph., with *He* Mappiq and regular, 84.—פִּתְחוֹ, from פֶּתַח, Dec. VI. *E* class, with suff. וֹ.—מְבַקֶּשׁ, Part. Hiph. with final Tseri shortened to Seghol, 89.—שָׁבֶר, with accent, 144. i. q. שֶׁבֶר. Meaning: 'He who demeans himself with haughtiness, will occasion his own destruction.'

I understand this figurative description of pride, or exaltation, as grounded on the custom of princes, nobles, and wealthy men, in the East, erecting a lofty portico in front of their dwellings, through which the entrance into them lay. The ruins of the temples in Egypt, at Baalbec, Palmyra, and other places, exhibit the same taste in architecture. In reference to this same custom, (an emblem of honour or elevation), I understand the terms *Sublime Porte*, (Ital. Porta, German, Pforte) as applied to the Ottoman Emperor at the present day. *The lofty gate,* (for so Sublime Porte means), is a designation intended to point out him who lives in the dwellings connected with *the lofty gate*, i. e. the gate which by way of eminence is lofty, or the most lofty of all; in other words, it means the Emperor or reigning Monarch. Whether this explanation does not better accord with the oriental manner

of framing designations, than the explanations commonly given of Sublime Porte, the reader acquainted with the style of the East may judge. When the same terms are applied to designate the Ottoman Emperor and his Divan, i. e. his Council, they are employed in a like figurative way.

XLIX. Prov. 17: 25. אָבִיו, root אָב, for the suff. form, see Par. XXIV. No. II.—בֵּן, 554.—כְּסִיל, in apposition with בֵּן, 435. —וּמֶמֶר, the accent Rebhia is over the Mem, 93. No. 10, and marks the tone-syllable.—יוֹלַדְתּוֹ, Part. act. fem. from יָלַד, used as a noun of Dec. XIII. *a*. Sense: 'A grief, or cause of bitterness, to his mother.'

L. Prov. 18: 6. שִׂפְתֵי, const. dual of Dec. XI., from שָׂפָה, ת without Dag. lene, 81. 1.—יָבֹאוּ, Par. XX., Munahh marks the penult tone. וּפִיו, ו 152. *c.* 4; פִּיו *phīv*, with suff. ו, פִּי a Heteroclite from פֶּה.—מַהֲלֻמוֹת, pl. of Dec. X., Methegh, 87. *a.*—יִקְרָא, 277. *c.* Sense: 'A fool's lips come along with (cause) contention; and his mouth calls for smiting;' i. e. he loves contention; and calls for, promotes assaults.

LI. Prov. 18: 7. פִּי, const. of פֶּה.—מְחִתָּה־לּוֹ, *mekhit-tāl-lō*, Dec. X., with Dagh. euphonic in the ל, 75. *a*, Synt. 554.—מוֹקֵשׁ, a verbal noun from יָקַשׁ, Dec. VII. *b*, Synt. as above.—נַפְשׁוֹ, from נֶפֶשׁ, Dec. VI. *a*, suff. form.

LII. Prov. 18: 9. מִתְרַפֶּה, Part. Hiph. from רָפָה.—מְלַאכְתּוֹ, suff. state of מְלָאכָה, Dec. XI., (for מַלְאָכָה 118), with א *otiant*, 118. Note 2.—הוּא, *is he*, 469.—לְבַעַל מַשְׁחִית, lit. *to him who is possessor of wasting*, i. e. to a waster or prodigal, 444. *c.*; מַשְׁחִית; Part. Hiph.

LIII. Prov. 18: 10, מִגְדַּל, const. of Dec. IV.—שֵׁם, const. of Dec. VII., 554.—בּוֹ, *into it*, form in 408.—יָרוּץ, Fut. Kal of רוּץ, used for the Present, 504. *b.*—נִשְׂגָּב, Part. Niph., lit. *is elevated*; i. e. is secure, safe, like one who betakes himself to an elevated place, and thus places himself out of the reach of enemies.

LIV. Prov. 18: 13. מֵשִׁיב, Part. Hiph. from שׁוּב, מֵשִׁיב דָּבָר, *he who gives answer to any matter.*—בְּטֶרֶם, *before*, as an adverb, 403. *a.*—אִוֶּלֶת, *ĭv-ve-lĕth*, with penult tone.—הִיא, 469.

LV. Prov. 18: 14. יְכַלְכֵּל, Fut. Pilpel of כּוּל, 176. 3.—מַחֲלֵהוּ,

suff. state of Dec. IX., from מְהַלָּה, Methegh, 87. *a*; for the suff., see 379. 2, and comp. suff. in 309. *c*.—נְבֵאָת, fem. adj. from נָבֵא, 323. Part. under V.—יְשַׁאֲנֶּנָּה, with epenthetic ־נָּה suffix, 309. *d*; יִשָּׂא, Fut. Kal from נָשָׂא, 296. *d*. The fem. suff. ־הָ refers to רוּחַ, which is of the common gender.

LVI. Prov. 18: 21. מָוֶת, Dec. VI., penult tone.—חַיִּים, Dec. VIII.—יַד const. of יָד, Dec. II. Lit. *in the hand of*, i. e. in the power of.—אֹהֲבֶיהָ, suff. plur. Part. of אָהֵב, Dec. VII., Methegh, 87. *a*. The fem. suff. ־יהָ relates to לָשׁוֹן as fem. The Rebhia over Beth marks the penult tone.—יֹאכַל, Par. VII.—פִּרְיָהּ, with suff. fem., Dec. VI. *s*. Meaning: 'Those who love it,' viz. the free use of the tongue, or slander etc., 'shall eat the fruit of it,' viz. of a slanderous disposition.

LVII. Prov. 19: 2. בְּלֹא דַעַת נֶפֶשׁ, lit. *with nothing of knowledge of soul,* i. e. that the soul or mind should be destitute of knowledge.—דַעַת, fem. Inf. from יָדַע, 247. *a*, as a noun with penult tone, of Dec. XIII. 390.—לֹא־טוֹב, 554.—אָץ, *he who hasteneth*, Part. act. from אוּץ *to urge forward, to hasten*.—בְרַגְלַיִם, dual of רֶגֶל, Par. XXVII., penacuted, 100. *b*.—חוֹטֵא, Part. act. as a verb, 527. Sense: 'He who urges rashly forward with his feet, without considering how he is proceeding, חוֹטֵא, will make a mis-step, i. e. will stumble, or, will err from the right way.'

LVIII. Prov. 19: 5. עֵד, Dec. VII. *g*.—שְׁקָרִים, plur. of שֶׁקֶר Dec. VI., lit. *a witness of falsehoods*, i. e. a false witness, 440.—יִנָּקֶה, Fut. Niph.—יָפִיחַ, Fut. Hiph. from פּוּחַ.—כְּזָבִים, Dec. IV. lit. *he who breathes out lies*, comp. Acts ix. ὁ δὲ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόνου εἰς τοὺς μαθητὰς τοῦ Κυρίου.—יִמָּלֵט, Fut. Niph.

LIX. Prov. 19: 9.—יֹאבֵד, 240. It is easy to see, that this proverb is the same as that in No. 57. The last word only differs; but the sense which it conveys, is the same as that of לֹא יִמָּלֵט. So, often in the book of Proverbs, the same maxim as to sense is repeated, with some slight difference of diction like to the one in question.

LX. Prov. 19: 14.—בַּיִת, Dec. VI. *o*.—הוֹן, Dec. I.—נַחֲלַת, const. of Dec. X., 554. Lit. *are the heritage of parents*, i. e. an in-

heritance given or bequeathed by them; ו *but*, for this particle often stands before an *antithetic* part of a sentence; see Lex.—מִ = מִן. If the Jews had read the word יְהֹוָה as we do, the pointing would be מִיְּהֹוָה; but they read, and still read, מֵאֲדֹנָי, מֵ, because Aleph does not admit a Dagh. forte, 111.—אִשָּׁה, irreg. see Lex.—מַשְׂכָּלֶת, כָּ for כַּ, 131, Part. fem. Seghol. Hiph., from שָׂכַל, Par. XXI. Meaning: 'Dwelling-houses and wealth may be given to children by their parents; a discreet wife is the special gift of heaven.'

61. Prov. 19: 16. נַפְשׁוֹ, suff. state of נֶפֶשׁ. Meaning: 'He who obeys the divine commands, shall preserve his own soul or life.' There is a paronomasia here, שֹׁמֵר in the first clause having the sense of *obeying, observing*; in the second, the sense of *preserving*, 571. *e*.

בּוֹזֶה, root בָּזָה.—דְּרָכָיו suff. plur. of דֶּרֶךְ, Dec. VI. *a*. Meaning: 'He who neglects, is indifferent to, his conduct.'—יָמוּת, the vowel points do not agree here with the Kethibh, i. e. the word written in the text, יומת, but with the Qeri, i. e. the word ימות written in the margin at the bottom, 103, i. e. יָמוּת with vowels, Fut. Kal of מוּת. The Kethibh יומת, should be read יוּמַת, Fut. Hoph., which means, 'he shall be put to death;' the sense not differing, in any important respect, from that of Fut. Kal, יָמוּת. And thus often, with the like readings, in the Hebrew Bible.

LXII. Prov. 19: 20. שְׁמַע, 235.—עֵצָה, Dec. XI.—קַבֵּל, 183.—מוּסָר, Dec. II.—לְמַעַן, penult tone, compos. accent, 93. No. 11.—תֶּחְכַּם, 225.—בְּאַחֲרִיתֶךָ, תֶ for תְ because of the Silluq, 148. *a*. Meaning: 'In time to come, for the future;' or, 'At the end of life.' The Chaldee translator has taken it in the latter sense, rendering it, בְּסוֹפָךְ, *in thy end;* so the LXX., *ἐπ' ἐσχάτων σου*; Vulgate, *in novissimis tuis.* But the former sense is preferable, as it embraces the latter, and much more besides.

LXIII. Prov. 19: 21.—רַבּוֹת, adj. plur. fem. of רַב, 323. Par. under Dec. VIII.—מַחֲשָׁבוֹת, 87. *a*, plur. of Dec. XI. or XIII.—לֶב, instead of לֵב, 89.—עֲצַת, Dec. XI.—הִיא (*hi*) 164, used for the sake of energy here, 467.—תָקוּם; Fut. Kal. of קוּם, 3 pers.

fem. Meaning: 'Many are the plans which the mind of man devises,' (because his plans are often subject to disappointment); 'but the counsel of the Lord always stands,' i. e. he always fully accomplishes every plan which he devises. Perhaps the meaning is: 'However numerous the plans of men are,' viz. in opposition to the Lord, '*the counsels of the Lord shall stand*,' i. e. be fully accomplished.

LXIV. Prov. 20: 1. לֵץ, Part. with Tseri, from לִיץ, 270. *a.* 5.—הַיַּיִן, ה art. 163; יַיִן, Dec. VI., tone on penult, although the accent is *praepositive*, 95 and 93. No. 5. Verb of existence before it, 554.—הֹמֶה, Part. act. from הָמָה.—שֵׁכָר, lit. *intoxicating drink is an alarmer*, i. e. excites alarm, makes or occasions commotion, disturbance.—כָּל (*kŏl*) for כֹּל, 89.—שֹׁגֶה, Part. act.; lit. *every one who staggers with it.*—שֹׁגֶה בּוֹ, *shō-ghĕb-bō*, 75. The natural tone-syllable in שֹׁגֶה is the ultimate; but the tone is here thrown back, 101. *d.*—יֶחְכָּם, כָּ for כְּ, 144; for pointing in the first syllable, 225.

LXV. Prov. 20: 6.—רָב *rŏbh*, for רֹב, 89; lit. *as to the great part of men*, Nom. abs. 415.—אִישׁ, *each one will celebrate*, יִקְרָא.—חַסְדּוֹ, *his own goodness*, suff. state of חֶסֶד, Dec. VI. *a.*—אֱמוּנִים, properly from אֵמוּן Dec. I., but the sing. (by Syriasm) is written אֵמוּן, 119. *d.* 2, and seems to belong to Dec. III, while in reality it is of Dec. I. Lit. *a man of faithfulnesses*, i.e. a truly faithful man, 440, and 437. 3.

LXVI. Prov. 20: 9. יֹאמַר, 240.—זִכִּיתִי, 286. 1.—לִבִּי, No. 5. —טָהַרְתִּי, *I am pure*, from טָהֵר, 181. Note 1. The tone is on the penult, although it is not marked here.—מֵחַטָּאתִי, מֵ, 406 and 111, for Methegh see 87, *f*; חַטָּאת, Heteroclite, for חַטְּאָה or חַטָּאָה, 119. *c.* 3. But the const. state is חַטַּאת, as if the word belonged to Dec. II.

LXVII. Prov. 20: 12. אֹזֶן, penult tone, Dec. VI. *i*; dual in Par. XXVII. O. fem. gender, 320. *b.* 6.—שֹׁמַעַת, Part. fem., Par. XXI. ع Gutt. 141, with acc. *Tiphhha anterius*, 93. No. 5, comp. 95. *a*, as the tone syllable here is the *penult*.—עַיִן, fem. 320. *b.* 6, Dec. VI. *o*; dual in Par. XXVII. The accent marks the tone on the penult.—רֹאָה, fem. Part. of רָאָה, masc. Part. רֹאֶה, fem.

רָאָה, Par. XXI. לֹה, 323. 5. comp. 301.—עָשָׂה גַם, where the first word having a *conjunctive* accent, the second omits Dag. lene in its ג, 80.—שְׁנֵיהֶם, from the dual שְׁנַיִם, in the suff. state, ־יהֶם being the suffix, 336, comp. 338.

The nouns אֹזֶן and עַיִן are in the case abs., 415. Lit. rendered; '*As to the hearing ear, and as to the seeing eye, Jehovah hath made even both of them.*'

LXVIII. Prov. 20: 13. תֶּאֱהַב from אָהַב, 240. also 87. *a*.—שֵׁנָה, Dec. XI., accent praepos. 95. *a*, while the tone is on the ultimate.—פֶּן, Pe with Dag. lene, 79. 3.—תִּוָּרֵשׁ, Niph. Fut. from יָרַשׁ, 243. *b*.—פְּקַח, Imp. 235.—עֵינֶיךָ, dual suff. from עַיִן, accent on the penult, 100. *j*. in the note.—שְׂבַע, Imp. 235.—לָחֶם, for לֶחֶם, because of the Silluq, 131. The last clause, lit. *Open thine eyes, be satisfied with bread*, i. e. be wakeful, vigilant, active, and thou shalt procure a competent supply of thy wants. The latter Imp. here, has a Fut. sense, 505. *a*.

LXIX. Prov. 20: 20. מְקַלֵּל, Part. Piel from קָלַל.—אָבִיו, Par. XXIV. No. II., 309. *a*.—אִמּוֹ, Dec. VIII. *d*, from אֵם, 130. *c*. *a*.—יִדְעַךְ, 230.—נֵרוֹ, with suff.—בְּאִישׁוֹן, Dec. I., *in the midst of*. So the text should be read, viz. בְּאִישׁוֹן, and not (as in the common editions) בֶּאֱישׁוּן, i. e. בֶּאֱשׁוּן, the Qeri noting on the margin that the י in the first word is superfluous. The latter form is a Chaldee word, and is only a stale gloss of the passage, which does not seem to have been correctly understood by the Masorites.—חֹשֶׁךְ, Dec. VI., the dot over the right tooth of the *Shin* is a Hholem for the preceding letter, as well as a diacritical point for the Shin, 62. 2.

LXX. Prov. 21: 1. פַּלְגֵי, const. plur. Dec. VI. *a*, omits Daghesh lene in ג, see the ground of this in 81. I. e. g.—לֶב, from לֵב, 89.—יַד, const. of יָד, Dec. II. *a*. The conj. כְּ *as*, is to be understood before פַּלְגֵי, 561. *c*. Meaning: 'Jehovah directs the hearts of men, as easily as he does the rivers of water.'—כָּל *kŏl*, from כֹּל, 89.—יַחְפֹּץ, 225.—יַטֶּנּוּ, Fut. Hiph. from נָטָה, Par. XIX., with suff. epenthetic, 309. *d*. 3 sing. masc., comp. in Par. XXIII. Hiph. Fut. epenth. Lit. *Unto all which he chooses, he inclines it*, viz. the

heart of man. The student will notice the frequency of the Maqqeph, in the whole sentence.

LXXI. Prov. 21: 17. מַחְסוֹר, Dec. I., אִישׁ מַחְסוֹר, *a man of poverty*, i. e. a poor man, *shall be* (יִהְיֶה is understood, 554) *the lover of mirth*; but the latter, however, is the Nom. *before* the verb of existence, when rightly translated, i. e. the meaning is, 'A lover of mirth shall be a poor man.'—יַיִן, Dec. VI. *o.*—וָשֶׁמֶן, וָ 152. *c.* 3. The second point over the tooth of the Shin, together with the accent on the right of the Vav, constitute the composite accent Rebhia Geresh, 93. No. 11, and mark the penult tone.—יַעֲשִׁיר, 224; for Methegh, see 87. *a.*

LXXII. Prov. 21: 27. זֶבַח, Dec. VI. *h*, the accent Munahh marks the tone on the penult, 93. No. 21.—רְשָׁעִים, plur. of Dec. IV. *a.*—תּוֹעֵבָה, Dec. XI. *b*, verb of existence implied before it, 554.—אַף כִּי, *how much more*, see Lex. under אַף. The Methegh under כִּי is according to the rule in 87. *l*, the accent being thrown off from כִּי by the Maqqeph, 89, and the tone being on the ultimate of בְזִמָּה.—זִמָּה, Dec. X.—יְבִיאֶנּוּ, Fut. Hiph. of בּוֹא, Par. XX. The Qamets under the praeform. *Yodh* is dropped, because the accent is thrown forward on account of the suffix ־ֶנּוּ, which is the epenth. form 3 sing. masc., 309. *d*; see in Par. XXII. Fut. Sentiment: 'The sacrifice of the wicked is not pleasing to God; how much more must it be unpleasing, when he presents it בְזִמָּה, *with a crafty intention*, i. e. hypocritically, *malo animo*, with the intention of deceiving.'

LXXIII. Prov. 22: 2. עָשִׁיר, adj. used as a noun, 445, Dec. III.—וָ *and*, 152. *c.* 3.—רָשׁ, Part. of רוּשׁ, Par. XIII., used as a noun of multitude; declined as in Par. XXI. עֹז.—נִפְגָּשׁוּ, with accent, instead of נִפְגָּשׁוּ without accent, 146. For the sense of *meeting together*, i. e. of a *reciprocal* meeting, see in 182. *b.* 6.—עֹשֵׂה, const. state of the Part. עֹשֶׂה, Dec. IX., from עָשָׂה, Par. XVI.—כֻּלָּם, ־ָם suff., Lamedh takes Dag. forte, because כֹּל the ground form belongs to Dec. VIII. *e*, comp. 129. *c.* *b.* Meaning: 'The Lord has ordained, that men should consist of both rich and poor; let both regard this as being arranged by his Providence,

that so the rich may not despise the poor, nor the poor envy the rich.'

LXIV. Prov. 22: 14. עֲמֻקָּה, fem. of עָמֹק, Dec. VIII., see in 323. Dec. VIII. ח֫ק.—פִּי, const. of פֶּה.—זָרוֹת, Part. fem. plur. from זוּר, Par. XXI. ע֫ר.—זְעוּם, pass. Part. const. of זָעוּם, in reg. as a noun, 532. *b* ; זְעוּם יְהוָֹה, *the object of the indignation of Jehovah, he with whom Jehovah is angry.* See, for such a latitude of meaning in case of regimen and Gen., 424.—יִפּ֫וֹל*, Fut. of נָפַל, Par. XI. The ו is superfluous. It is read, *yĭp-pŏl*, because the Hholem is shortened before the Maqqeph, 89. The star over the word refers to a Note (usually printed in the margin opposite, in our common Hebrew bibles, but) put at the bottom of the page, in this Chrestomathy. The note, יתיר ו֫, means, *Vav is superfluous ;* comp. 64. The vowel-points are written just as if the orthography were יִפָּל־.—שָׁם, *therein*, adv. viz. into the deep ditch, mentioned in the first part of the sentence.

LXXV. Prov. 24: 24. אֹמֵר, *ὁ εἰπών, he who saith*, Part. active.—אָ֫תָּה, with pause-accent Merka Mahpakh, 93. No. 3. Usually the accent *above*, is on a different letter from the one *below;* which latter marks the tone-syllable, 95. *b.* But the length of the word here, does not permit this usage in regard to the position of the accents; אָ֫תָּה for אַתָּה, 144.—יִקְּבֻהוּ, Fut. Kal of נָקַב, with suff. הוּ, on account of which the preceding ו, which would stand at the end of the verb, is omitted in the orthography, 65; and the Vav thus falling out, Qibbuts *vicarious* is employed in the room of ו, 41.—עַמִּים, plur. of Dec. VIII.—יִזְעָמוּהוּ, Fut. Kal of זָעַם, with suff. הוּ, and the preceding ו written *plenè*, contrary to the usage in יִקְּבֻהוּ. Also the Pattahh under the ע, in the Fut. of this verb, is restored and lengthened here, 146, although the accent is Merka, a Conjunctive, 149. *b.*—לְאֻמִּים, pl. of לְאֹם, Dec. VIII.

LXXVI. Ps. 67: 2, 3.—יְחָנֵּנוּ, *yĕhhŏn-nē-nū*, 66. *b*, Fut. Kal from חָנַן, Par. XII., with suff. ֵנוּ. The final Nun of the verb receives a Dag. forte because of *accession*, 258. The Hholem in the Fut. יָחֹן is shortened, because the accent is thrown forward, 129. The Qamets under the praeform. Yodh is dropped, for the

same reason, 133.—וִיבָרְכֵנוּ, וְ 152. *c.* 5, for the dropping of Sheva under the Yodh that next follows, see 115. The verb is Fut. Piel, with suff. ֵנוּ. For the dropping of the final Tseri of the verb, see 312. 8.—יָאֵר, Fut. apoc. Hiph. of אוֹר, 206. It agrees with פָּנָיו a noun plural, although the verb is singular, 489.—פָּנָיו, suff. state of פָּנִים.—אִתָּנוּ, compounded of אֵת *with, on,* and ָנוּ, see Par. in 408. אֵת *with,* and Note. 5. Lit., *Let his face shine on us,* i. e. may he look propitiously upon us!

לָדַעַת, לָ 152. *b.* 2; דַּעַת fem. Inf. of יָדַע, with penult tone.—דַּרְכֶּךָ (for דַּרְכְּךָ), because of the pause-accent, 148. *a.*—גּוֹיִם, pl. of גּוֹי, Dec. I.—יְשׁוּעָתֶךָ, with Silluq under the תּ, 148. *a.*

LXXVII. Ps. 119: 81. כָּלְתָה, Kal. Praet. 3 fem. of כָּלָה, agreeing with נַפְשִׁי; for Methegh, 66. in E. g.—לִתְשׁוּעָתְךָ, לִ prep.; ךָ suff.; עָ with Methegh after Qamets, 66. under E. g. See also 87. *c.*—נַפְשִׁי, suff. state of Dec. VI. For לִדְבָרְךָ, see לִתְשׁוּעָתְךָ above.—יִחָלְתִּי (for יִחַלְתִּי), with Silluq on the penult, Piel of יָחַל, 232. *b.*, Dag. being excluded from the ח, 111, and 232. *b.*

כָּלוּ, 3 plur. of כָּלָה, comp. 118. and Note 3, כָּלוּ being put for כָּלְיוּ.—עֵינַי, dual. suff. of עַיִן, Dec. VI.—לְאִמְרָתֶךָ, תֶ with accent, instead of תְ without one, 148. *a.*—לֵאמֹר (for לֶאֱמֹר), 119. *c.* 1. Lit. *whilst saying, whilst I say.*—תְּנַחֲמֵנִי, Fut. Piel with suff., from נָחַם; the Tseri under the ח is dropped, 312. 8.

LXXVIII. Ps. 32: 10. רַבִּים, Dec. VIII., from רַב.—לָרָשָׁע, לָ, has the punctuation of the article, which is omittted, 152. *a.* Note. The accentuation is the composite Merka Mahpakh, 93. No. 3. A verb of existence is implied before this noun, 554.—הַבּוֹטֵחַ, הַ article, used as a pronoun, 412. Note 1, חַ with Pattahh furtive, 69.—בַּיהוָה, see under No. 10.—יְסוֹבְבֶנּוּ, Poel of סָבַב, 262, with epenth. suff. 309. *d;* drops Tseri under the first Beth, 312. 8.

LXXIX. Ps. 33: 6. נַעֲשׂוּ, Niph. of עָשָׂה; for the vowels under the two first letters, see 224 seq.; for Methegh, 87. *a.*—פִּיו, suff. state of פֶּה.—כָּל, 89. צְבָאָם, suff. state, Dec. IV. *g.* Sentiment: 'By the command of Jehovah were the heavens formed, and all the stars (*host of them*), by his mandate (*by the breath of his mouth*), viz. by what he uttered or spake.'

LXXX. Ps 33: 12. אַשְׁרֵי, plur. const. of אֶשֶׁר, Dec. VI. *a.*

commonly used as an exclamation or interjection; lit. here, *O beatitudines gentis istius!* or, *Salve, O gens ista!* or, *Salus genti isti!* —הַגּוֹי, with article, Dec. I., accent 95. *a.*—אֲשֶׁר יְהוָֹה אֱלֹהָיו, *whose God is Jehovah*, where אֲשֶׁר qualifies the ו suffix to אֱלֹהִים, and both make one *relative* pronoun, 478. *a.*—הָעָם, pointing of the article, 152. *a.* 4, comp. 142. *a.* Note. עָם (and עַם), Dec. VIII.; before הָעָם must be supplied אַשְׁרֵי, 562.—בָּחַר, the Nom. to it is יְהוָֹה, taken from the preceding στίχος; the full form of this elliptical phrase would be, אַשְׁרֵי הָעָם אֲשֶׁר בָּחַר בּוֹ יְהוָֹה, the composite *relative*, אֲשֶׁר and בּוֹ (a pronoun with the prep. בְּ which commonly follows the verb בָּחַר, 506,) being omitted by an ellipsis frequent in poetry, and not very unfrequent in prose, 553. *d.*—לְנַחֲלָה לוֹ, lit. *for an inheritance to him*, i. e. to Jehovah, the Dat. לוֹ *to him* being used instead of a suff. in the Genitive, 421.

LXXXI. Ps. 34: 8. חֹנֶה, Part. act. with ו omitted, 63.—סָבִיב לִירֵאָיו, סָבִיב לְ make a compound preposition, *around, circum*, 407. *e*; לִי (not לְי) 115; יְרֵאָיו, suff. plur. of יָרֵא, apparently of Dec. V., but really of Dec. III., 358. 4.—וַיְחַלְּצֵם, Fut. Piel with suff., the Yodh praeform. omits the Dagh. which follows Vav conversive, 208. in E.g. Sentiment: 'God protects the pious, and delivers them from danger.'

LXXXII. Ps. 34: 9. טַעֲמוּ, Imp. of טָעַם, 229 seq.—וּרְאוּ, with accent praepos. although the tone is on the ultimate, 95.; וּ not וְ, 152. *c.* 4; רְאוּ Imp. of רָאָה, instead of רַאֲיוּ, 118.—אַשְׁרֵי, No. 80.—הַגֶּבֶר, with article הַ, and with a composite accent over the two first letters, 93. No. 11.—יֶחֱסֶה־בּוֹ, *ye-hᵉsĕb-bō*, Fut. Kal of חָסָה, Methegh, 87. *a.*—בּוֹ with Dagh. euphonic in the Beth, 75. *a.*

LXXXIII. Ps. 34: 19. קָרוֹב, adj. Dec. III., (from קָרַב), verb of existence implied, 534.—נִשְׁבְּרֵי, const. of Niph. Part. from שָׁבַר, the final Qamets in this Part. being pure and mutable, נִשְׁבְּרֵי־לֵב, regimen, 532, *b.*—וְאֶת, 89, also 408. Note 4.—דַּכְּאֵי, const. pl. of דַּכָּא, 445.—יוֹשִׁיעַ, Fut. Hiph. of יָשַׁע, for Pattahh furtive, see 69. Sentiment: 'The truly humble, Jehovah will aid; and he will deliver them from danger.'

LXXXIV. Ps. 36: 6. בְּהַשָּׁמַיִם, where the art. is retained after

the prep. בְּ, which is contrary to the more common usage; comp. 152. *a.* Note.—חַסְדְּךָ, 148. *a.*—שְׁחָקִים, from שַׁחַק, Dec. VI. *b.* Sentiment: 'Thy mercy is exceedingly great, thy faithfulness exceeds any bounds which we can measure;' so the verse that follows, leads us to interpret this passage.

LXXXV. Ps. 36: 7. צִדְקָתְךָ, Dec. XI., the Methegh marks Qamets, 66. e. g; for the accent, see 93. No. 22.—הַרְרֵי, plur. const. of הֲרַר, Dec. VII. *a.* *Mountains of God* mean, 'very lofty mountains,' 456. *e.*—תְּהוֹם, comm. gender, fem. here; רַבָּה (from רַב) agrees with it.—יְהוָה is in the Vocative.—בְּהֵמָה, with the accent Rebhia over the Mem, 93. No. 10, Dec. XI. Sentiment: 'Thy righteousness is very great, thine uprightness is boundless; thy kindness extends to both man and beast.'

LXXXVI. Ps. 36: 8. מַה־יָּקָר, *mäy-yä-qär, how precious!* 75. *a.*—אֱלֹהִים, Voc.—וּבְנֵי, וּ 152. *c.* 4, and 540; בְּנֵי, const. pl. of בָּנִים, sing. בֵּן.—כְּנָפֶיךָ, suff. dual of כָּנָף, with comp. accent, and tone on the penult, 336. Par. *c.*—יֶחֱסָיוּן, Fut. Kal with ן parag., 211. *a.* 1; also with original Yodh restored, and the preceding vowel lengthened, 147, comp. 146. *b.* Lit., *Under the shadow of thy wings, the sons of men find a refuge;* an image borrowed from the protection which fowls afford to their young.

LXXXVII. Ps. 37: 23. מֵיְהוָה, *by Jehovah*, an anomalously pointed word. The Jews read for it, מֵאֲדֹנָי, with a Tseri under the *Mem*, as a compensation for Dag. forte omitted in the א, 112. comp. 406. The variation in the punctuation of מֵיְהוָה, consists merely in putting a simple Sheva under the Yodh, which will not bear the composite one found under א, in the word מֵאֲדֹנָי.—מִצְעֲדֵי, const. pl. Dec. II.—כּוֹנָנוּ, Polel of כּוּן, with composite accent, and with a restored and prolonged vowel under the first Nun, 146. *a.*—יֶחְפָּץ, 225.

LXXXVIII. Ps. 37: 24. יִפֹּל, Fut. of נָפַל.—יוּטָל, Fut. Hoph. of טוּל, with pause-accent, 144. 1.—יָדוֹ, יָד with suffix. Sentiment: 'Jehovah will uphold and support the righteous, so that they shall not utterly fall.'

LXXXIX. Ps. 41: 2. מַשְׂכִּיל, Part. Hiph. from שָׂכַל.—דָּל, with pause-accent, from דַּל, Dec. VIII.—רָעָה, Dec. X., the first Qamets being immutable.—יְמַלְּטֵהוּ, Fut. Piel with suffix; the

accent marks the penult tone, 100. *j*. Sentiment: 'Happy the man who regards, pays attention to (מַשְׂכִּיל), the poor, i. e. relieves their wants and woes; in the day of adversity Jehovah will deliver him.'

XC. Ps. 47: 2, 3. הָעַמִּים, הָ, 152. *a*. 2.—כָּף, with Qamets because of Athnahh, 144; Kaph Raphe, 80—הָרִיעוּ, with penult tone, 100. *g*, Hiph. Imp., from רוּעַ in the sense of No. II.—עֶלְיוֹן, proper adj., *altus, the lofty* or *exalted one*, Dec. I., a title of *the Most High*, (as we express it in English).—נוֹרָא, Niph. Part. from יָרֵא, *is to be feared*, 529.—גָּדוֹל, Dec. III. *h*.

XCI. Job 20: 4, 5. הֲזֹאת, הֲ interrog. 152. *d*, used here in the sense of *nonne?* so that, with the word which follows, one must translate, *Dost thou not know this?*—יָדַעְתָּ, with the accent praepos., 95. *a*, but tone on the penult, 100. *d*.—מִנִּי, poetic form of מִן preposition.—עַד, *eternity;* here, *ancient times, days of old;* the pause-accent does not prolong the vowel here, 149.—שִׂים, Inf. Kal from שִׂים or שׂוּם, used as a gerundial noun here; מִנִּי שִׂים, lit. *from the establishing, placing*.—עֲלֵי, prep., but with a form like a noun plur. const. of עַל, 407. *b*.

רִנְנַת, (not רִנַּת), 73. Note 1.—מִקָּרוֹב, מִ 406, lit. *from near by;* the meaning is, *brief, short, of small duration* or *extent*.—חָנֵף, Dec. V.—עֲדֵי, prep., plur. form of עַד, 407. *b*.—רָגַע for רֶגַע, 144. 1.

XCII. Job 22: 12, 13. הֲלֹא, *nonne? is not?* interrog. הֲ.—גֹּבַהּ, Dec. VI., with ה final moveable, 84. The prep. בְּ *in*, is understood before גֹּבַהּ, 559. Meaning: 'Is not God exalted above all?'—רְאֵה, Kal Imp. of רָאָה.—רֹאשׁ, Dec. I. in the sing.—כּוֹכָבִים, plur. of Dec. II., Methegh under Kaph, 87. *e*.—רָמּוּ, from רָמָה, with Silluq. Meaning: 'Behold the summit, height, of the stars, for they are high.'

וְאָמַרְתָּ, *yet thou sayest*, וְ *yet;* the tone of the whole word here, is on the *ultimate*, 101. *a*.—מַה־יָּדַע, *māy-yā-dhă*, 75. *a*, lit. *How doth God know?* the Praet. being used for the universal Present, 503. *d*.—הַבְעַד, הֲ interrog., 152. *d*. 1.—עֲרָפֶל, with tone on the ultimate, 141. Note 2; it is one of the few words in Hebrew, whose root consists of more than three letters, and whose *com-*

pound ingredients are obscure.—יִשְׁפּוֹט, with ו fulcrum merely, as the Hholem is pure, 64. Lit., *Can he judge behind the darkness?* i. e. 'Is God omniscient? Are not some things concealed from him?'

XCIII. Job 25: 4, 5. מַה־יִּצְדַּק, 75. *a.* lit. *How can a man be just with God?* i. e. in his view.—אֵל, properly *the mighty one*, a frequent appellation of God. The regular plur. is not applied to the true God.—וּמַה־יִּזְכֶּה, ו 152. c. 4; Dagh. euphonic as above. יְלוּד, const. Part. pass. Kal, from יָלַד, 531.—אִשָּׁה, Heteroclite, see Lex.

עַד prep., *even to.*—יָרֵחַ, Dec. V.—יַאֲהִיל, Hiph. fut. from אָהַל in its second sense, *to shine, to be splendid*, =הָלַל. Meaning: 'Look even to the moon, and its splendor fails,' i. e. in the sight of God, the splendor of this heavenly body is, as it were, nothing; or, 'Its light is comparatively darkness.'—וְכוֹכָבִים, Methegh under Kaph, 87. *e.*—זַכּוּ, from זָכַךְ verb עע, Kal Praet. 3 plur.—בְעֵינָיו, Beth Raphe, 80; עֵינָיו, dual suff. of עַיִן. Lit., *And as to the stars, they are not pure in his sight;* i. e. the light or splendor of the stars is not pure light in his view. In other words, 'Such is the perfectly pure and holy nature of God, that even the most pure and perfect of all created objects are, when compared with him, impure and imperfect.'

אַף כִּי, *how much more*, see Lex; or rather, here, *surely then.* —אֱנוֹשׁ, poet. appellation, for which אָדָם is employed in prose, Dec. I. in sing., the plur. is irreg. and of Dec. VI.—רִמָּה, 554.—וּבֶן־אָדָם, the same as אָדָם or אֱנוֹשׁ, 444. *d.*

XCIV. Job 23: 8, 9. קֶדֶם, with Tiphhha *anterius*, 95, as an adverb here, *forwards.*—אֶהֱלֹךְ, Methegh, 87. *a*, 1st pers. sing. Fut. Kal, with smooth enunciation, 224; used as Present, 504 *b;* the common Fut. here is from יָלַךְ, see Lex.—אֵינֶנּוּ, suff. ־ֶנּוּ and אַיִן, const. אֵין before a suffix; here an *adverb*, taking an epenth. suffix like a verb, 405. Lit. *And not he*, i. e. he is not there, is not to be found.—וְלֹא, Methegh, 87. *l.* and 87. *e.*—אָבִין, Merka, a conj. accent, here marks the final tone syllable, Fut. of בִּין, Par. XIV., used for the Present, 504. *b.*—לוֹ, prep. ל after the verb אָבִין, 506.

שְׂמֹאוּל ,שְׂמֹאוֹל, or שְׂמֹאל, Aleph in *otio*, *semōl*, (instead of שְׂמֹאל, 118), Dec. I., no plur., Acc. of place, 428. 2. Before שְׂמֹאוֹל, the verb אֵלֵךְ is understood, 562.—בַּעֲשֹׂתוֹ, שׂ is *sō*, 62. 1, עֲשֹׂת (for עֲשׂוֹת, 64), Inf. of עָשָׂה, 280. seq., 283. 2. Note.—בַּעֲשֹׂתוֹ, *when he works* or *operates*, 521. *a*; lit. *in his acting*, *in agere ejus*.—אַחַז, out of pause,* אָחַז, 1st pers. Fut. of Kal, apocopate Segholate form, see on page 107, Par. of forms, פ Gutt. apoc. form. The full form would be אֶחֱזֶה, from חָזָה. Pattahh is employed in the Segholate form of the verb, because of the Gutturals, 283. Note 3. Lit. *I can not see*, viz. *him*; the Subj. mood being made by the Fut. tense, 203 seq. The pronoun לוֹ, *him*, is implied after אַחַז, 562; for לוֹ, pron. with preposition, 506.—יַעְטֹף, 225.—יָמִין, Acc. used adverbially, 428. 2.—אֶרְאֶה, Fut. 1st pers. from רָאָה, with full form, as usual at the end of a sentence. The Seghol under א, instead of the short Hhireq which is found in the other persons, is occasioned by the Guttural א, 138.

XCV. Job 9: 1—3. וַיַּעַן, וַ with Dag. forte after it, 208; יַעַן, apoc. Fut. of עָנָה, 283. *γ*. Par. letter *g*; the Guttural occasions the Pattahh, 283. Note 3. Like all Segholate forms, it takes a penult tone.—וַיֹּאמַר, וַ 208; יֹאמַר, 240. Note. Par. VII., penult tone, 101. *b*.—אָמְנָם, *ŏmnām*, 66; for adverbial ending, see 402. *a*.—יָדַעְתִּי, tone, 100. *d*.—כֵּן, *so, thus*, 554.—מַה־יִּצְדַּק, *how can* [a man] *be just*, 75. *a*.—יַחְפֹּץ, 225.—לָרִיב, לָ prep., 152. *b*. 2; רִיב, Inf. with לְ, 522. Meaning: 'If man should choose to contend with God.'—יַעֲנֶנּוּ, Kal Fut. from עָנָה, with epenth. suffix; see in Par. XXIII. and 313; comp. accent marking penult tone.—אַחַת, fem. of אֶחָד, אַחַת for אַחֶדֶת, 107. 2.—מִנִּי, poet. for מִן prep.—אָלֶף, 144. I. Meaning: 'Man could not answer him,' (יַעֲנֶנּוּ, Fut. used as Subj. mood, 203), 'as to one thing of a thousand,' i. e. as to one of the thousand accusations which God could make. General sentiment of the whole: 'In the sight of God, man is exceedingly sinful.'

---

* *Out of Pause* means, when no pause-accent in on a word; *in pause* means, when a word is furnished with a pause-accent.

XCVI. Job 18: 5, 6. גַּם, *surely.*—יִדְעָךְ, in pause, verb intrans., *shall be quenched, shall go out.*—יִגַּהּ, from נָגַהּ, Fut. Kal, 252, with Mappiq, i. e. moveable, 84.—שְׁבִיב, const. form of Dec. III.—אִשּׁוֹ, suff. state of אֵשׁ, Dec. VIII.—בְּאָהֳלוֹ, *beo-h'lō* 67. *b*, suff. sing. of אֹהֶל, Dec. VI. *k*. One might expect a Pattahh under the ה in the ground-form, but we find Seghol employed.—נֵרוֹ, written both נֵיר and נֵר, 63.—עָלָיו, prep. עַל, in the form of the suff. plural of a noun, 407. *b*, with a pronoun suffixed; lit. *above him*, referring to the position of a lamp or torch, suspended from the ceiling of a room, or the summit of a tent, and elevated above the persons in it. Sentiment: 'The prosperity, or flourishing circumstances, of the wicked, shall speedily come to an end, and be succeeded by misery.'

XCVII. Job 27: 8, 9. מַה־תִּקְוַת, Dag. euphonic, 75. *a*; תִּקְוַת, const. state of Dec. X., ו moveable, 56. 1.—כִּי, *when.*—יִבְצָע, in pause, lit. *when he* [God] *shall cut off*, viz. the soul or life of the wicked.—כִּי, *when.*—יֵשֶׁל, apoc. Fut. of שָׁלָה, 283. *γ*. *a*, and Note 2. Meaning; *When God shall take away his life.*

הֲצַעֲקָתוֹ, הֲ interrog., 152. *d*. The accent before it is praepos., 95, and the real tone is on the ultimate of the word; the noun is of Dec. XI. *d*.—תָבוֹא, Par. XX. 3 fem., agreeing with צָרָה.—עָלָיו, in No. 96. Lit. *Will God hear his cry, when distress shall come upon him?*

XCVIII. Job 32: 8, 9. אָכֵן, with accent praepos., and tone on the ultimate, 95.—רוּחַ, Methegh, 87. *m*.—הִיא, *is*, for the verb of existence, 469.—נִשְׁמַת, const. of Dec. XI. *c*.—שַׁדַּי, prob. a noun with an old plur. ending, 325. *b*. *b*. from שַׁד, *mighty*, and so (like אֱלֹהִים) a *pluralis majestaticus.*—תְּבִינֵם, Fut. Hiph. from בִּין, ־ֵם is suffix, 309 under *c*. The Qamets under the ת falls away, because the tone is moved forward by the suffix, 133. Meaning: 'Truly there is a spirit in man; and the inspiration of the Almighty has given him understanding;' i. e. there is an intelligent spirit of divine origin, an inspiration of the Almighty, given to man. So, with Umbreit, would I construe this passage; and not with Rosenmueller, who makes the two parts of the sentence *antithetic;* e. g. 'although man has a rational soul, yet God only

gives him understanding.' Is not *understanding* given, on the part of heaven, when a *rational* spirit is given?

רַבִּים, *majores natu, elders,* comp. Gen. 25: 23, where it is opposed to צָעִיר, *junior;* here it is parallel with זְקֵנִים, *old men.*—יֶחְכָּמוּ, in pause, 144, also rough enunciation, 225.—וּזְקֵנִים, ו *neither,* because it follows לֹא in the preceding *στίχος*, 558. Note.—יָבִינוּ, Par. XIV.—מִשְׁפָּט, *rectitudinem, what is right.* It is the young Elihu, who says this to Job and his friends. His meaning is, that 'he himself enjoys the inspiration of the Almighty; but that the persons whom he addresses, are not to be taken for wise men, i. e. for men wiser than himself, because they are older than he.' In other words, he claims the right of teaching them, although his seniors; and presumes to do this, on the ground of special divine illumination.

XCIX. Job 36: 5, 6. הֵן, i. e. הֵן, 89.—כַּבִּיר, with accent praepos., and tone on the ultimate, 95.—וְלֹא, *nor;* or it may be literally rendered, *et non.*—יִמְאָס, in pause.—כַּבִּיר, adj. of Dec. I., in const. state before כֹּחַ; or in the abs. state, if one construes thus, *mighty as to strength of heart,* which is the preferable method. 'Mighty as to strength of heart' means, who has great strength of mind, who (as we say), is *magnanimous.* In what this magnanimity consists, is pointed out in the following *στίχος.*

יְחַיֶּה, Fut. Piel from חָיָה.—עֲנִיִּים, plur. of עָנִי, Dec. VIII., vowel changes as in Dec. III.—יִתֵּן, Kal Fut. of נָתַן, 254. 2. Meaning: 'God will not keep alive, i. e. God will destroy, the wicked, and vindicate the right of the oppressed;' and this, 'because he is great in strength of mind, i. e. because he is *magnanimous.*'

C. Job 40: 3—5. וַיַּעַן, see in No. 95.—אֶת sign of Acc.—וַיֹּאמַר, see in No. 95.—קַלּוֹתִי, Kal Praet. of קָלַל, tone on the penult, 100. *f.* Note.—אֲשִׁיבֶךָּ, Hiph. Fut. 1st pers. from שׁוּב, the Qamets under the א is dropped, because the tone is thrown forward by the suffix ֶךָּ, which is for ְךָ, 309. *d.* 2.—יָדִי, *my hand.*—שַׂמְתִּי, Praet. of שׂוּם or שִׂים.—לְמוֹ, poetic form of לְ prep., לְמוֹ־פִי, *upon my mouth.*—פִי, Pe Raphe, 80. The suff. ִי (Yodh pronoun) coalesces with the Yodh of פִי, const. form of פֶּה, 336. Note 3. Meaning: 'I impose silence upon myself.'

אַחַת, see in No. 95.—**דִּבַּרְתִּי**, Piel, with tone on the penult, 100. *d*, although it is not marked, in this case.—**אֶעֱנֶה**, from **עָנָה**, full form of Fut., comp. 283. *γ*. **ס́** Gutt. letter *k*.—**שְׁתַּיִם**, dual, fem. of **שְׁנַיִם**; prob. **שְׁתַּיִם** is for **שִׁנְתַּיִם**, (Gesenius says, for **שְׁנָתַיִם**). I take the Dagh. in the Tav, (which is inserted contrary to the rule in 80), to be a kind of *compensative* Daghesh, 74. *b*. Note.—**אוֹסִיף**, Hiph. Fut. of **יָסַף**. Meaning: 'I have spoken once, viz. with haste or inconsideration; yea again, or a second time, in like manner; but I will do so no more.' The whole expresses the deep sense of vileness and inconsideration, which Job entertained with respect to his past character and conduct.

PART III.

NOTES AND EXPLANATIONS.

When the student shall have completed the study of Part II., agreeably to the directions given in the introduction to the Notes on the same; and shall also have *reviewed* the same in a proper manner; he may be supposed to have acquired such a knowledge of the forms of Hebrew words, of the method of grammatically analysing them which ought to be practised, of the manner of employing the grammar for this purpose, and of finding in it what he needs in order to obtain a complete view of the principles of any analysis, that the Notes may, in future, be less copious and particular than they have hitherto been. All this, I repeat it, may be now taken for granted, *provided the student has* REVIEWED *Part II. in a proper manner.* By this I do not mean, the going through with one solitary review, and this a hasty one too, (as is usually the fact); but I refer to a review, conducted on the principles which Jahn has laid down, in his Dissertation on the Study of the Oriental Languages; a piece which, I would hope, will be attentively read by every one in our country, who intends making a serious effort to acquire a knowledge of the Hebrew tongue. I mean a *review*, which shall be repeated continually along the way, when the student first goes over with Part II.; and then again made entire, with respect to the whole of Part II., after the *first* reading is completed.

With the knowledge thus acquired, the student will come to the study of Part III., with some good measure of due preparation. Let him not think the time and pains spent on Part II., to be in any degree lost, or expended in vain. Although he may seem to go slowly, yet he is, by such a method of study, laying

the foundation for rapid progress, at some future period of his efforts. Grammatical forms and analyses being once well mastered, the progress in the Hebrew language will probably be such as to exceed the sanguine expectations of most students. But unless they are mastered at the outset, there is great probability that they never will be at any future period. In most cases, such is undoubtedly the fact. And if the student, in his subsequent exegetical studies of the Old Testament, finds himself, at every turn, in a state of doubt or uncertainty as to the real grammatical construction and arrangement of any passage; how is it possible, that he should ever be able to acquire a comfortable degree of assurance, that he is right in his conclusions with regard to the meaning of any difficult passage? Suppose he resolves to consult commentators, who have a more profound knowledge of grammatical and lexicographal matters than himself; often such commentators disagree; and then where shall he resort for satisfaction? Or if they agree, they assign reasons for their opinion, of which his acquisitions do not enable him to judge; then how is he to obtain satisfaction? All this shews the importance of laying well the foundation of Hebrew study, and in such a way, that any superstructure can be built upon it, which the future may require; as has been already said above. Indeed, if there be any object in expending time, and money, and labour, upon the study of Hebrew, that object must be, or ought to be, a truly valuable one. But of what value is a superficial knowledge of the language in question, which neither enables one to interpret skilfully himself, nor duly to appreciaté the labours of others who have performed such an office?

I would hope, that these brief remarks on this important subject are not out of place, at a time when the student is shaping his course for all his future life, in respect to the study of the Jewish Scriptures. "Drink deep, or taste not," is advice which may be urged as properly on the young philologist, as on the poet. Indeed, if there be any who have no taste for such studies, and no proper sense of the value of them, and who want nothing more than the *name* of having studied Hebrew, while

they are too indolent or too irresolute to make the acquisitions necessary to understand this language well, then let them keep away from our public Seminaries, where such study is required, and prepare in another way for the ministry, where their sloth and irresolution can be more creditably indulged. There can be but one persuasion, in regard to this whole matter, among all men of sense. Either the acquisition of the Hebrew language is valuable, or it is not: if it is not, then choose a course of study which supersedes it; if it is, then study it so as to get something valuable from it; something more than the *name* of being a Hebrew scholar, a name which is not unfrequently bestowed on some, who would find it, in most cases, beyond their power to distinguish a Qamets Hhateph from a Qamets.

Let not the student, then, who is in earnest, deem one hour misspent, which is spent in giving him elementary knowledge that will make him *radically* acquainted with the nature of the language which he is studying. Let him patiently pursue the method of *thorough* analysis, to which I have attempted to introduce him in the preceding pages; and then I can promise him a rich harvest in due time, for all his toil in thus sowing the seed. Those who will not cultivate the soil, nor duly sow the seed, must expect a harvest that will be light; or at best, a crop of grain, the kernel of which is either shrivelled or blasted.

The Notes, for the future, will, as intimated above, be more sparse than heretofore, on account of the reasons stated at the commencement of these remarks. Still, they are intended to leave nothing of an analytical nature unexplained, which one may not now suppose the student able to find out, by his own efforts.

The biblical accentuation, for a few of the first Nos., is but partially inserted. It is intended to be employed, only in case the larger pause-accents occur, or a word has the tone on the penult, or there is some special reason (which will be the subject of notice) for inserting it.

After these Nos., which reach as far as the end of Gen. ii., the whole train of accents is introduced. The reasons for this will

be stated, when I came to the Notes on that part of the sequel, which commences with Gen. III.

I would fain hope, that the student will pursue the same thorough course of analysis, in regard to all which is to come, as he has been taught to do, in regard to Part II. In this way, the knowledge which he may have already acquired will be put to the test. The instructer, also, should persevere in the same particularity of demand upon the student, which the nature of the Notes above has led him to make. In this way, a multitude of difficulties, that must press upon the Hebrew student at any advanced course of inaccurate study in the usual way, will be removed *in limine*, and *gradually;* so that he will never be sensible of any loss of time, occasioned by efforts to overcome them. The knowledge necessary to remove them, will thus incorporate itself with all his linguistic acquisitions of the Hebrew, and become a component and necessary part of it. I repeat it, and I desire it to be distinctly remembered by every student of Hebrew, who uses this book, that *it is much better to master all the difficulties, at an early period*, (and a great saving of time also, if the whole course of study be taken into view), *than it is to pass them over, and defer them to a future opportunity, which it is supposed will be more convenient.* Like most procrastinated objects, this, in all probability, will never be obtained, where such a course is taken.

NOTES ON PART III.

No. I.

(2)* הָיְתָה, 3 fem. Praet. from הָיָה, Methegh, 66. e.g.—תֹּהוּ, tone on the penult, the first accent marking it, 95. *b;* תֹּהוּ, as the tone shews, 100. *a*, is a Segholate, employed instead of תֹּהֶו, 120. *b;* Tav Raphe, 80.—בֹּהוּ, the same throughout, the kind of accent only excepted.—חֹשֶׁךְ, *hhō-shĕkh*, 62. 2.—פְּנֵי, from פָּנִים.—מְרַחֶפֶת, Piel Part. fem., Par. XXI.

* The Nos. in parentheses denote the *verses* in the Hebrew text.

Some have supposed that בָּרָא, in v. 1, means only, *to dispose, to arrange, to form,* viz. out of materials already existing, *to reduce to order.* But v. 2 shews, that no mere arrangement or disposition of matter can be intended by בָּרָא; for after the action implied by בָּרָא had been performed, the *earth* still remained in a chaotic state. That the original matter of the *heavens* was in a similar condition, is evident from vs. 6—8, and 14—19. All order and arrangement plainly seem to be considered, by the writer of Gen. I., as having been effected *after* the original act of creation. With the apostle, therefore, we may safely believe, that "the worlds were formed by God, so that the things which are seen, were not made from those which do appear, Heb. 11: 3," i. e. were not originally made out of matter already existing. *The original act of creation*, as understood by the sacred writers, appears plainly to have been, *the calling of matter into being, the causing of it to exist;* and out of this, the heavens and the earth were afterwards formed, i. e. reduced to their present order and arrangement. Philosophy may speculate on this, and maintain, with Aristotle, the eternity of matter; but philosophy can prove nothing on this subject, nor even render such speculations probable, if revelation were out of the question.

תֹהוּ וָבֹהוּ, lit. *emptiness and desolation*, or, *empty* and *void*, two synonymous words, of nearly the same import; and designed therefore to express *intensity*, 438. *d.* and Note; so that the meaning here seems to be, 'The earth, in its original state, was altogether empty or void,' viz. devoid of the various productions which it afterwards was caused to exhibit.

וְחֹשֶׁךְ, etc. i. e. no light yet existed, to shine on this empty, desolate תְּהוֹם. This last word seems to denote *the abyss* of chaotic elements, out of which the world was formed; probable root, הוּם, *to be confused, bewildered.*—רוּחַ אֱלֹהִים, *divine energy* or *efficacy;* comp. πνεῦμα in Wahl's Lex. no. 6. b. *a.* etc.—מְרַחֶפֶת, *hovered over, brooded over;* lit. applied to fowls hovering over their young. It seems here to designate the power or energy of the Creator, which, as it were, *brooding over* the newly created world, imparted to its elements the power of communicating life

and energy to plants, animals, etc.; comp. Gen. 1: 11, תַּדְשֵׁא הָאָרֶץ, *let the earth cause to spring forth*, and v. 12, וַתּוֹצֵא הָאָרֶץ, *and the earth did bring forth*, viz. plants, trees, etc. Comp. also Gen. 1: 24 seq. where it is stated, that *the earth produced animals* of various kinds. To this vivifying influence, the מְרַחֶפֶת of our text seems plainly to refer.

הַמָּיִם indicates the same thing here as תְּהוֹם; and so, on the other hand, תְּהוֹם is frequently used for מַיִם, see Lex. That the original chaotic mass, from which the earth in its present form was made, exhibited מַיִם, *water*, as the predominant element, appears from Gen. 1: 9. The assertion, that רוּחַ אֱלֹהִים *brooded* עַל־פְּנֵי, *over, on the face of*, this element, borrows its costume from the action literally indicated by מְרַחֶפֶת. Meaning: 'Divine influence communicated a productive, vivifying power, to the original elements of the earth.'

No. II. Gen. I. 3—5.

(3) יְהִי, a Segholate apoc. Fut. of הָיָה, 283. *γ, k*, instead of יֶהִי or יְהִי, 120. *b;* or instead of the nude apoc. form יְהִי; comp. the Segholate forms of nouns, in 367 and Par. of Dec. VI. *s—w*. This apoc. Fut. 3 pers. is used instead of the Imp., 201. Note.—וַיְהִי, with Vav conversive, but Dag. omitted in the Yodh, 73. Note 3; Methegh here, 87. *g*.

This sentence presents one of the highest instances of moral sublimity, which can be any where found. Longinus has cited it as such, in his work on the Sublime.

(4) וַיַּרְא, apoc. Fut. with Vav. conv., from רָאָה, 283. *γ. n*. The form is what is called *nude*, i. e. apocopated without the addition of any furtive vowel to make out a Segholate form; like וַיֵּשֶׁב, וַיֵּרֶד, וַיִּפֶת, in the Par. 283. *γ*. The full form would be וַיִּרְאֶה, apoc. וַיִּרְא (א *in otio*, 57. *a*), so written instead of וַיִּרְא, for reasons given in the last reference, and in 119. *b*. But the analogical form וַיִּרְא, is changed to וַיַּרְא, because of the ר in the final syllable, 113; past tense as to meaning, 208 and 504. *d*.

וַיַּבְדֵּל, 216. 4.—הַחֹשֶׁךְ, ה with Pattahh, 152. *a*. 3; הַ without Methegh, comp. 87. *g*.

לָא for לְהָא, 152. *a.* Note.—לָאוֹר יוֹם, *to the light,* ...er a verb of naming (קָרָא), the Hebrews put the object a... ...d in the Dat. with לְ, and the name given in the Acc., and govern it by קָרָא.—לַחֹשֶׁךְ for לְהַחֹשֶׁךְ, 152. *a.* Note.—לָיְלָה, *lāy-lā* in pause, לַיְלָה out of pause; ה is merely *paragogic*, and the original ground form is לַיִל, Dec. VI.—וַיְהִי, see in v. 3.—אֶחָד, for אַחַד (the const. is אַחַד), for אֶ, see 142. *a;* for the use of אֶחָד as an *ordinal*, see 396.

"But could there be *day* and *night*, at this period, when no sun was created? The heavenly luminaries were not formed, until the *fourth* day; see vs. 14—19."

The seeming difficulties involved in this, have led many recent critics to deny that the account of the creation, in Gen. I., is any thing more than a kind of philosophical speculation, adorned with a species of poetic costume. 'But here, i. e. in v. 5,' say they, 'the writer has forgotten himself; for he has represented the first, second, and third days as having had a regular existence, before the heavenly luminaries were formed.' That the representation itself is such as they assert it to be, need not be denied. But that 'the writer *forgot himself*,' is not equally certain. In Gen. 1: 3, 4, light and darkness are distinctly related to have had an existence, *before* the sun, moon, and stars were created. All that remains then, to render the fact probable that *day* and *night* existed at the *same period*, is, to suppose that the same Almighty Creator, who formed the light and the darkness, did cause successive alternations of these, so as to make day and night, before the heavenly luminaries were called into being. Was not the same omnipotence which created the light, competent to effect such an alternation of it? That it did not effect it, who is able to prove? And until it is proved, we may acquiesce in the views of the sacred historian.

No. III. Gen. I. 6—8.

(6) בְּתוֹךְ, ground-form תָּוֶךְ, Dec. VI. *n.*—וִיהִי, consists of the Fut. יְהִי, as above, joined with ו *conjunction*, (not ו conversive, which takes the vowel Pattahh, 208). The original points

would be thus, וְיְהִי, which is an impossible syllable, 42, comp. 137, and also 152. c. 5. The reason why וִיהִי (not וַיְהִי) is here used, is to connect this word, in construction, with יְהִי in the preceding clause, and to shew that both stand in the same predicament as to meaning. The use of וַיְהִי here, would give the sense of, *and it was;* which the writer does not mean to say.

בֵּין מַיִם לָמָיִם, of the same meaning as בֵּין מַיִם וּבֵין מָיִם; see in v. 4, בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ. So in Deut. 17: 8; comp. also in Gen. 1: 7. This use of לְ after בֵּין is peculiar, and not explained sufficiently by the Lexicons. Lit. *By a separating* (בֵּין) *of the waters, in respect to* (לְ) *the waters;* i. e. of the waters above the visible expanse of the heaven (רָקִיעַ), from those *on*, or *in*, the earth beneath; comp. v. 7.

(7) וַיַּעַשׂ, 283. *y.*—וַיַּבְדֵּל, in v. 4.—מֵעַל, compound of מִן and עַל, 407. f.—מֵעַל לָרָקִיעַ, lit. *from the above* (the upper part) *of the expanse*, or, *the above in respect to the expanse.*

(8) לָרָקִיעַ שָׁמָיִם, construction after a verb of *calling*, or *naming;* see on v. 5.

No. IV. Gen. I. 9—12.

(9) יִקָּווּ, *yĭq-qā-vū*, with the first ו moveable, 56. 1, Fut. Niph. of קָוָה.—וְתֵרָאֶה, וְ as in וִיהִי, v. 6; תֵּרָאֶה, Fut. Niph. 3 fem. sing., from רָאָה; for תֵּ, comp. §§ 111. 112.—הַיַּבָּשָׁה, *hăy-yăb-bā-shā*, Dec. VI. fem., like the Greek ἡ ξηρά.

Meaning: 'Let the waters which cover the whole earth' (making it a תְּהוֹם), 'be collected into an ocean, or oceans, so that the solid earth may appear.'

(10) וּלְמִקְוֵה, *ū-lĕmĭq-vē*, from מִקְוֶה, Dec. IX., in const. state. —וַיַּרְא, see on v. 4.

11. תַּֽדְשֵׁא, Fut. apoc. Hiphil; for Methegh, see 87. *h.* Comp. v. 2 with this, as to sentiment.—עֵשֶׂב, in apposition with דֶּשֶׁא.—מַזְרִיעַ, Part. Hiphil.—עֵץ פְּרִי, *the tree of fruit*, i. e. the fruit-tree. —עֹשֶׂה פְּרִי, *ʻō-sĕp-pĕrī*, 75. *a.* The accent is placed here on the first syllable in עֹשֶׂה, because the word is immediately followed by a tone-syllable, פְּרִי being a monosyllable.—מִין, לְמִינוֹ, Dec. I.—אֲשֶׁר זַרְעוֹ, *whose seed*, 478.—בוֹ, [*is*] *in it*, 554.

(12). וַתּוֹצֵא, Vav conversive, and apoc. Fut. Hiphil from יָצָא. —לְמִינֵהוּ, ֵהוּ suff. pronoun, see in Par. under 336.—עֹשֶׂה־פְּרִי, *yō-sěp-pěrī*, 75. *a.* But here the accent is removed, by the Maqqeph which follows, 89, making a difference between this and the instance in v. 11 above.

No. V. Gen. I. 14—19.

(14) יְהִי, sing. apoc. Fut. (see on v. 3. above), while מְאֹרֹת is *plural*; see Synt. 489 and Note.—מְאֹרֹת, from מָאוֹר, Dec. III.; for the omission of Vav in both the final syllables, see § 63. § 65. —בִּרְקִיעַ, בְּ 137; רָקִיעַ, const. of Dec. III.—לְהַבְדִּיל, Inf. Hiph., for form, see 216. 3, and comp. 152. *a.* Note.—וְהָיוּ, וְ conj. giving the Praet. form a Fut. sense, 209.—לְאֹתֹת, from אוֹת, and for אוֹתוֹת, § 63. § 65.—מוֹעֲדִים, from מוֹעֵד, Dec. II., Munahh on the Mem instead of a Methegh, 87. Note 3, comp. 87. *a.*—שָׁנִים, Dec. XI. Meaning: 'Let them be for signs which shall distinguish seasons, days, and years.' Lit. *Let them be for signs, even for stated seasons, and for days and years.*

(15) וְהָיוּ, see on v. 14.—לִמְאוֹרֹת, ibid. The student will observe the diversity of orthography, in regard to the insertion or omission of the Quiescents; see § 63. § 65.—הַשָּׁמַיִם, with a pause-accent of the second class, but Pattahh not prolonged, 149. —לְהָאִיר, Inf. Hiph. of אוֹר, for the לְ, see 521. *c*; lit. *for the causing of light.*

(16) וַיַּעַשׂ, supra v. 7.—שְׁנֵי, dual const. of שְׁנַיִם, in const. state with הַמְּאֹרֹת, 457. *a.*—הַגְּדֹלִים, with the article, 414. 1.— אֶת־הַמָּאוֹר, Acc. after וַיַּעַשׂ implied, and mentally brought along from the preceding clause; for אֶת־, see 427.—לְמֶמְשֶׁלֶת, Dec. XIII. *For the rule of the day*, is a figurative expression, denoting the powerful or predominating influence of the sun by day. So Pliny calls the sun, *Coeli rector;* and Cicero, *Omnium moderator ac dux.*—וְאֶת־הַמָּאוֹר, as above.—הַקָּטֹן, *the small*, i. e. the smallest, or the smaller, 455. *a.*—הַלַּיְלָה, with parag. ָה, and tone on the penult, 100. *i.*—הַכּוֹכָבִים, Methegh, 87. *e.*

(17) וַיִּתֵּן, Fut. with ו conversive, from נָתַן, 254. 2; lit. *set*

or *put.*—אֹתָם, אֵת sign of Acc. combined with suff. pronoun ־ָם; see under 408.

(18) וְלִמְשֹׁל, וְ conj.; לִ prep.; and מְשֹׁל, Inf. construct. Before it, וַיִּתֵּן אֹתָם is implied; lit. [*and he set them*] *for ruling.*—בַּיּוֹם, for בְּהַיּוֹם, 152. *a.* Note; lit. *by day.*—בַּלַּיְלָה, for בְּהַלַּיְלָה, ib.—לְהַבְדִּיל, Inf. Hiph., where the contrary practice, viz. that of retaining ה, is exhibited, 216. 3.—הַחֹשֶׁךְ, act. הַ, 152. *a.* 3.

(19) וַיַּרְא, v. 4 above.

No. VI. Gen. I. 20—22.

(20) יִשְׁרְצוּ, 201. Note.—יִשְׁרְצוּ .... שֶׁרֶץ, a mode of construction exceedingly common in Hebrew, viz. that of joining a verb with its correlate noun, in order to designate *intensity, certainty, repetition,* etc. שֶׁרֶץ here plainly means, *the smaller water animals.*—נֶפֶשׁ חַיָּה, *of living* or *animated breath.* As to the meaning of *breath* (for נֶפֶשׁ), see Job 41: 13, an undoubted instance; and nearly as clear is it, in Gen. 1: 30, below.—חַיָּה, properly adj., from חַי, Dec. VIII. Meaning: 'Smaller animals which live and breathe;' or, 'which have the breath of life.' I take שֶׁרֶץ to be in the const. state, before נֶפֶשׁ חַיָּה.

עוֹף, noun of multitude, no plural, Dec. I.—יְעוֹפֵף, Poel of עָפַף, 175 and 262.—עַל־פְּנֵי, Rosenmueller renders, *versus, towards;* and he appeals to Ex. 9: 22. 10: 21. Gen. 19: 28, for confirmation. The meaning thus given is: 'Let the fowl fly over the earth, toward the expanse of heaven;' or, 'toward the firmament above.' On account of the word רְקִיעַ here, it would seem necessary to acquiesce in this explanation.

(21) הַתַּנִּינִם, Yodh omitted in the last syllable, 63; lit. *sea-monsters, the larger sea-animals.*—כָּל־נֶפֶשׁ הַחַיָּה, *every living being,* or *living creature,* or *living thing;* the two latter Hebrew words designating any thing which has *animal* or *animated life.*—הָרֹמֶשֶׂת, הָ article for pronoun here, 414. 2. *b.* Note; רֹמֶשֶׂת, Part. fem. Seghol., see in Par. XXI.—לְמִינֵהֶם, suff. of plur. pron. ־ֵהֶם, see in 336.—כָּנָף, lit. *of wing,* i. e. every winged fowl, 440. *a.*

(22) וַיְבָרֶךְ, וַ Vav convers. without the Dagh. after it, 73.

Note 3; יְבָרֵךְ, with penult tone, 101. *b*, and Tseri shortened in the final syllable, 129. *a*.—אֹתָם, see on v. 17.—לֵאמֹר, for לֶאֱמֹר, 119. *c*. 1.—פְּרוּ, רְבוּ, Imp. Kal. of פָּרָה, רָבָה, for פְּרָיוּ, רְבָיוּ, 118 and Note 3.—בַּיַּמִּים, for בְּהַיַּמִּים, 152. *a*. Note, from יָם, Dec. VIII. irreg.; יַמִּים seems here to mean, *the cavity*, or *gulf*, in which the waters of the ocean repose. In the same sense it is plainly used, in Is. 11: 9. Hab. 2: 14; although the Lexicons neglect this sense.—יִרֶב, apoc. Fut. Kal, from רָבָה, 283. *γ*.

No. VII. Gen. I. 24—31.

(24) תּוֹצֵא, apoc. Fut. Hiph., 3 pers. fem., from יָצָא; for Imp. use, see 201. Note.—נֶפֶשׁ חַיָּה, generic, *every living creature*, *animal* or *animated beings*.—לְמִינָהּ, where the suff. הּ is sing. because its antecedent is so; but the meaning is plural, *their*, because the antecedent is *nomen multitudinis*, 476. *a*. Note.—בְּהֵמָה, Dec. XI., in apposition with נֶפֶשׁ, and governed in the same way; as are also the two nouns which follow. בְּהֵמָה here means, *tame beasts*, *cattle*; רֶמֶשׂ, *reptiles*; and חַיְתוֹ־אֶרֶץ, *wild beasts*.—חַיְתוֹ, 125. *c*, instead of חַיַּת reg. const. of חַיָּה. This form is not unusual in this noun; e.g. חַיְתוֹ גוֹי, חַיְתוֹ שָׂדַי, חַיְתוֹ יַעַר, etc. But it is not common, in general. Its tone is on the ultimate, as we see in Ps. 104: 11; but in the passage before us, Maqqeph takes away the accent, 89.—לְמִינָהּ, as before.

(25) הָאֲדָמָה, Methegh, 87. *e*.

(26)* נַעֲשֶׂה, Fut. Kal. 1st plur., from עָשָׂה. Most of the older critics find an intimation in this plural, (as they believe), of a plurality of persons in the Godhead. But the evidence seems too doubtful, in this case, to be relied upon. The *pluralis majestaticus*, or *pluralis excellentiae*, as it is called, in respect to אֱלֹהִים, קְדֹשִׁים, אֲדֹנָי, etc. seems now to be generally conceded, 437. 2. That *pronouns* may be used, and are used, in a similar way, among the Oriental nations, seems to be somewhat certain from the following examples; viz. Ezra 4: 18, 'The letter which ye have sent *unto us* (עֲלֶינָא Chald.);' it is king Artaxerxes who says this. Dan. 2: 36, '*We* will tell the interpretation of it;' it is Daniel who is speaking. So in 1 Macc. 10: 19, 20, king Alexander says,

*Let us make

Ἀκηκόαμεν—καθεστάκαμεν. In 1 Macc. 11: 31, 33, 34, king Demetrius says, Ἐγράψαμεν — ἡμῶν — ἐκρίναμεν — ἑστάκαμεν, κ. τ. λ. In 1 Macc. 15: 9, king Antiochus says, Κρατήσωμεν—δοξάσομεν. So in John 3: 11, Jesus says, οἴδαμεν—λαλοῦμεν—ἑωράκαμεν. In Mark 4: 30, Jesus says, ὁμοιώσομεν—παραβάλωμεν. In 1 John 1: 4, this apostle says of himself, γράφομεν; and Paul often employs the first person plural. Comp. with נַעֲשֶׂה above, Gen. 3: 22, 'Like one of *us*;' Gen. 11: 7, 'Let *us* go down, and let *us* confound;' also Is. 6: 8, 'Who will go for *us*.' The passages sometimes adduced, in Gen. 29: 27. Num. 22: 6. Cant. 1: 4. 1 K. 12: 9. 2 Sam. 16: 20. 24: 14, and Job 18: 2, 3, may be all considered as *communicative*, i. e. as common to the speaker and his friends, and so do not fairly belong to the above illustrations; although Rosenmueller has adduced the three last passages, in the latest edition of his Commentary on the Pentateuch, as evidence that the plural was used by an individual speaker, and appropriated to himself.

It is clear, that this idiom is not common or frequent, in the Old Testament; it is more common in the Apocrypha, and in the New Testament. In modern times, it is the well known and general usage of royalty. It is singular, indeed, that kings should employ it for the sake of adding emphasis to their claims of honour, while a private individual, in particular one who addresses a public assembly, employs it to avoid the appearance of egotism, or of assuming too much; a manifest abuse of its original design.

Modern usage, however, can not help us to determine the *usus loquendi* of the Hebrews. So far as this is now discoverable, by the evidence before us respecting the use of the plur. number in the Old Testament, I feel constrained to agree with those critics, who resolve it, on the whole, into the *pluralis excellentiae*.

בְּצַלְמֵנוּ, with suff. ־ֵנוּ, from צֶלֶם, Dec. VI. *a*. The plural ־ֵנוּ is to be accounted for on the same ground with נַעֲשֶׂה above. —כִּדְמוּתֵנוּ, suff. state of דְמוּת, Dec. I., ־ֵנוּ as before.

Not a few recent critics have maintained, that the writer of Gen. I. believed God to be in reality of the same form with man, i. e. that the writer was an Anthropomorphite. But was Paul one

of this sect, because he says, in 1 Cor. 11: 7, that 'man is the image and glory of God?' and this too, not in reference to his *moral* qualities, as in Eph. 4: 24. Col. 3: 10. Was Moses, (who, if not the author of the account of creation, yet at least was in all probability the person who inserted it in the Pentateuch), was he a believer in the real *physical*, human form of the Divinity? This same Moses, who, in the second Commandment, has so absolutely and utterly prohibited all resemblances whatever of the Godhead, either to be made, or to be worshipped? What other motive, but a belief in the spirituality of God, could induce him to do thus? In a word; one may well ask, whether there is any more *Anthropomorphism* in Genesis, than in other parts of the Bible; and a considerate, fair answer to this question, will enable us to judge of those opinions, which ascribe such childish views of the Supreme Being to the early ages of the world, and in a special manner to the early part of the Hebrew Scriptures. If God ever revealed himself, in any way, to the early progenitors of our race, it is at least essential to suppose, that his *spiritual nature* was one of the first things which was revealed and understood. How could the idea of a Creator and Governor of the *Universe*, consist with the idea of a Divinity limited by a physical form, and of course circumscribed in his operations? The early ages of the world were not so stupid as to be incapable of seeing this; nor are the monuments left behind of their skill and capacity, such as to warrant us in taxing the people of God with the grossness of Anthropomorphism.

In regard to the words צֶלֶם and דְּמוּת, they stand related in Hebrew, as *imago* and *similitudo* do in Latin. They are so nearly synonymous, that they are plainly employed here together, for the sake of *intensity* or *emphasis*, 438. *d.* Meaning: 'God made man peculiarly in his image, i. e. in a manner altogether distinct from that of other created terrestrial beings.' That this has special respect to the intellectual, rational, and moral powers, with which man was endowed, and to the consequent pre-eminence or dominion over the lower creation which these gave him, seems to be obvious, when all the passages respecting God and man, in va-

rious parts of the Sacred Writings, are compared together. His pre-eminence is particularly referred to in what immediately follows.

וְיִרְדּוּ, וְ not conversive, but only connecting the Imp. sense here, with the Imp. sense of נַעֲשֶׂה in the preceding clause; see on וִיהִי, v. 6 above.—יִרְדּוּ, Fut. of רָדָה, 201. Note.—וְיִרְדּוּ בִדְגַת, the verb taking ב prep. after it, 506; Beth Raphe, 80; דְגַת, from דָּגָה, Dec. XI., ג Raphe, 81. 1.—בְעוֹף, with prep. בְּ, for the same reason that דְגַת takes it; and so in בַּבְּהֵמָה (for בְּהַבְּהֵמָה, 152. *a.* Note), and in בְּכָל (bis) in the latter part of the verse; for all have יִרְדּוּ implied before them. —הָרֹמֵשׂ, art. for pronoun, 414. 2. *b.* Note.

The pre-eminence of man over all other terrestrial creatures, is clearly and strikingly expressed by this.

(27) אֶת־הָאָדָם, used *generically* here, as the plur. pron. אֹתָם, at the end of the verse, clearly shews.—בְּצַלְמוֹ, omitting דְּמוּת here, which was joined with צֶלֶם in v. 26. *Intensity* of expression, however, is here effected, by a repetition of צֶלֶם itself, as follows in the sequel; see 438. *d.*—אֹתוֹ, *him*, see in 408, Par. of אֵת with Accusative.—נְקֵבָה, Dec. XI. The application of זָכָר and נְקֵבָה to אָדָם, shews that this last word is here *generic.*—אֹתָם, see in 408 as above.

(28) וַיְבָרֶךְ, see on v. 22.—לָהֶם, 506.—פְּרוּ וּרְבוּ, see on v. 22.—וְכִבְשֻׁהָ, שֻׁ with Qibbuts vicarious, instead of שׁוּ, 41; for the omission of the Vav, 65; הָ, *it* fem., viz. the earth.—רְדוּ, Imp. of רָדָה; followed by בְּ prep. before the nouns which it governs, as in v. 26.

(29) נָתַתִּי, for נָתַנְתִּי, 254. *c.* Note.—זֹרֵעַ, Part. act. of זָרַע.—הָעֵץ, art. הָ; עֵץ Dec. VII.—אֲשֶׁר־בּוֹ, *in which*, 478.—פְּרִי־עֵץ, *tree-fruit, dendral fruit.*—זֹרֵעַ זָרַע, lit. *seeding seed*, i. e. producing seed. Meaning: 'Every fruit tree, which has the power of propagating itself;' or, 'every one which has the power of producing a regular crop.'—יִהְיֶה לְאָכְלָה, like the Latin, *sit testimonio, sit decori*, etc.; אָכְלָה, Dec. XII.

Because *animals* are not here mentioned, it has been maintained by many, that animal food was not originally permitted

to man, before the flood. But see Gen. 4: 2, 4. Why was Abel a *shepherd?* See also Gen. 7: 2, where beasts *clean* and *unclean* are distinguished. Does not this probably refer to animals, allowed or forbidden to be eaten? Still, in Eden, our first parents probably did not eat flesh.

(30) וּלְכָל־חַיַּת, i. e. נָתַתִּי, from the preceding verse.—אֲשֶׁר־, בּוֹ *in which*, as above.—נֶפֶשׁ חַיָּה, *animal* or *animated breath;* see on v. 20.—אֶת־כָּל־יֶרֶק, i. e. נָתַתִּי, *I have given;* יֶרֶק, *grass, vegetation* here of the herbaceous kind, as the word עֵשֶׂב denotes, which is subjoined as explanatory.

The fruit trees, therefore, seem to have been originally given to man, for his nutriment; and the gramineous, herbaceous substances appropriated to the animals.

31. טוֹב מְאֹד, 456. *a.*

No. VIII. Gen. II. 1—3.

(1) וַיְכֻלּוּ, וַ conversive Vav, with Dagh. after it omitted, 73. Note 3, comp. 87. *g*, which shews that Methegh is usually inserted in such cases, although the *omission* of it is pretty frequent.—יְכֻלּוּ, Pual Fut. of כָּלָה.—וְכָל־צְבָאָם, Rosenm., 'omnes copiae celestes ac terrestres.' But elsewhere, צָבָא, in connexion with שָׁמַיִם, always refers to the *stars;* and so I take it here; as in Neh. 9: 6.

(2) וַיְכַל, וַ as before in v. 1; יְכַל, Fut. apoc. Piel, for יְכַלֶּה, 286. 2. The Dagh. is not retained in the לּ, after apocope, because ל becomes a final letter, 72.—מְלַאכְתּוֹ, suff. state of מְלָאכָה (for מַלְאָכָה 118 and Note 2), Dec. XI. *f.*—וַיִּשְׁבֹּת, is spoken *more humano;* as indeed every thing which we say, or can say, of God, must, in a greater or less degree, be spoken *more humano*, or ἀνθρωποπαθῶς. Meaning: 'At the end of six days, God ceased to create;' or, 'he refrained from creating;' i. e. on the seventh day he rested. The Septuagint reading here, ἐν τῇ ἡμέρᾳ τῇ ἕκτῃ, and the Samaritan Pentateuch which agrees with it, are evidently the result of some transcriber's fears, lest working on the *seventh* day should be attributed to the Creator. But what just ground of fear is there, when the writer expressly af-

firms, that God on the *seventh* day, *had completed* (יְכַל) his work; for that this is the sense of יְכַל, 504. *c*, is clear from וַיִּשְׁבֹּת etc., which follows.

(3) וַיְבָרֶךְ, see 208. e. g. Meaning: 'God declared this day to be worthy of peculiar distinction, honour, and observance.' So the sequel explains it; וַיְקַדֵּשׁ (208. e. g.), *and set it apart, consecrated it to a special and sacred use;* such is the meaning of קִדֵּשׁ; Greek, *ἀφορίζειν*.—בּוֹ, *on it, during it.*—אֲשֶׁר . . . לַעֲשׂוֹת, *which he had created in respect to making;* i. e. which he had created and made; or, which he had formed by assiduous operation. Comp. Ecc. 2: 11, for a like expression. The phraseology is unusual; but the meaning does not seem to be obscure. As a comment on the sense of וַיְבָרֶךְ and וַיְקַדֵּשׁ here, read Ex. 20: 8—11.

The efforts made by recent critics and geologists, to explain away the account here given of creation, or to explain it so as to accord with their respective theories, are well known to every critical reader. The *ratio loci et temporis* does not permit me to enter into a particular examination of them here. A few hints are all that I shall give.

The account of the creation, in Gen. I. II., has been represented as a song, a *μῦθος*, a philosophem, i. e. a philosophical speculation about the origin of the universe, and (more prevailingly) of late, among a certain class of critics, as a kind of semi-poetic *μῦθος*, philosophic in its speculative origin, but adorned with popular tradition as to its various particulars. Even Rosenmueller, in the latest edition of his Commentary on the Pentateuch, more than intimates, that the cosmogony of Moses is to be interpreted on the like principles with that of Hesiod, (Vol. I. p. 58); that the division of the work of creation into a period of *six* days, and the declaration respecting the sanctification of the *seventh*, was made by Moses only to give currency to his law respecting the Sabbath, p. 59. And in the sequel he declares his belief, that Moses borrowed his cosmogony from the Egyptians.

The difficulties alleged to lie in the way, by critics who be-

long to this class, are, that the writer of the cosmogony in Genesis believes the earth to be the centre of the universe, and that the sun, moon, and all the heavenly bodies are merely subservient to it; that *one* day, and *one only* [the fourth], suffices to form all the myriads of suns and planetary worlds, while *five* days are occupied with the formation of the earth, (which shews the ignorance of the writer in question respecting the real nature of the universe); that the clouds and sky are represented as a *solid* expanse above us, holding one division of the waters in its bosom, Gen. 1: 7; that days and nights are represented as having an existence, before the heavenly bodies were created which occasion them; that not only vegetables, but even animals, spring from the earth, Gen. 1: 11, 12, 20, 24; and, in a word, that the whole account has a mythic air, a costume which tradition and speculation have evidently put upon it. All these and the like objections have been variously, often, earnestly, and copiously urged by critics; while geologists have united in endeavouring to shew, in various ways, and by a great variety of theories and by appeal to phenomena, that the earth must have been several thousand years in forming; or, at least, it must have been made out of the ruins of another world. Even Dathe has embraced this last conjecture, and defends it in his translation and notes.

If a satisfactory answer can be given to all these objections and difficulties, still it would take a volume to make it out. After all too, one may well conclude with the apostle in Heb. 11: 3, that 'faith' is necessary, in order to believe that the worlds were created, agreeably to the Scriptural account. My own view of the Mosaic cosmogony I can state in a few words. If it does not agree with sound principles of interpreting Scripture, let it be rejected.

I believe the account in Gen. I., to be an account of *matters of fact*, of real verities; not a mere philosophical or poetical speculation or μῦθος; and that the record is authentic, and entitled to our full credit. That the Egyptian and Phenician cosmogonies resemble it, is no objection to its credit. Common tradition, from

Noah downwards, propagated the original true account, with some additions, among heathen nations. How could it be otherwise?

But the *costume* of the narration is altogether *anthropopathic*, i. e. accommodated to the feelings, views, and methods of expression, existing in the time of Moses. For example; the Hebrews thought and spoke of the earth and of the heavenly bodies, according to their *optical* appearance. Agreeably to this, the heavens are an arch, solid, and retaining the waters above, Gen. 1; 7. 7: 11. 8: 2. Ps. 104: 3. 148: 4. Our author also represents the sun, and moon, and stars, just as they appear to a spectator from our planet, as made to subserve the purposes of light, and to cause the seasons; and so far as he goes, he truly represents them. He also represents the earth as producing vegetables, vs. 11, 12; the waters as producing fowls and fish, vs. 20, 21; the earth again as producing wild and tame animals and reptiles, vs. 24, 25; the two latter cases being contrary to our present experience, and, as it seems to me, the result of the peculiar productive power communicated to the original elements, by the *divine influence* mentioned in Gen. 1: 2. That the form of the narration, or rather, that the modus of the expressions employed in it, is evidently of *optical* origin, can hardly be doubted. But after all, what is the difference between the *principle* which led to this mode of narration, and that which leads us, with all our certain knowledge of the solar system, to speak every day, and always, of the 'sun as rising and setting?' Is there any illusion in this? Any design to mislead? If not, then why might not the Hebrew speak of his *expanse* (רָקִיעַ), and of the *windows of heaven*, through which the rain descends, as well as we can say that 'the sun rises and sets?'

The Bible was not designed to teach the Hebrews astronomy or geology. Had it been given to them in the scientifical costume of the present day, it would have been a book utterly unintelligible. Moses made it intelligible; he designed it to be so. His object was to reveal, to the Jews, Jehovah as the maker of all things, and the object of supreme reverence and adoration. This object he has accomplished; not by *astronomical* and *geological* rep-

resentations, but by *popular* ones. Is not this just as it should be; and just as we might reasonably expect it to be?

As to the *relative* importance, given by the Biblical account to our earth, we may say, at least, that it tallies well with the mission of God's own Son, to redeem our guilty race. Yet after all, the account only decides, that on the fourth day the heavenly bodies were formed; and not their relative importance.

The objections of geologists will deserve more serious consideration, when any two respectable authors among them ever come to agree with each other, and when the earth shall have been penetrated and examined, a little more than a eight thousandth part of its diameter; for this has not yet been done. In regard to the theory of *gradual formations*, which makes some thousands of years necessary to be comprehended in each of the six days; one might ask, how it can be proved, that all substances must have been formed in an *incipient* state merely? Were only *acorns* made at first instead of oaks? And was man an *infant*, when first from the hands of his Creator?

As to the views of our author, in respect to the length of the days and nights at the creation; nothing can be plainer than that *usual* days and nights are meant. How could he say, that "*the evening* and *the morning* made them," if this be not true? And if it be not true, then how long was the *seventh* day or sabbath, which followed the other six days? Moses in the fourth commandment, has given us as a reason for the sabbatical institution, that God made all things in six days, and rested on the seventh. Did Moses suppose the seventh day, then, to have been a different kind of a day, as to length, from the other six? Or did he mean, that after six days, each of several thousand years, a sabbath of equal length should be kept by the Jews? If not, then our cosmogony means of course to convey the idea of ordinary days, and no others. If indeed Moses does, after all, contradict geology, then be it so; but to violate the laws of exegesis in order to accommodate a geological theory, (about which, moreover, no two considerable geologists are agreed), is not acting in accordance with the precepts of Scriptural Hermeneutics. Who does not know, too, that

the latest and highest efforts of geologists, are turning toward the confirmation of the Scripture account of the deluge; and that some among the most distinguished of them, find no occasion to force the language of the sacred record, even in the present case, out of its common and obvious meaning? I trust the time is coming, when all the lights of science will serve to render more intense, and more widely to diffuse, the light of revelation. May that cheering day be near!

It has often been alleged, that 'the whole of the cosmogony in question must evidently be a μύθος, or a philosophem, because the very nature of the case shews, that no man could have witnessed any part of the work of creation, inasmuch as man was made last of all.' But this allegation rests entirely upon the assumption, that no revelation to man, respecting the origin of all things, was ever made in any supernatural way; an assumption not compatible with the benevolence of the Creator, the natural ignorance and error of man, and the duties which he owes to God as the Author of his spiritual being.

No. IX. Gen. II. 7—25.

(7) וַיִּיצֶר, a form peculiar, from יָצַר, Fut. יִיצֶר with the tone not retracted, i. e. without Vav conversive, (in almost every case, the Fut. with final Tseri is of such a form as יֵיצֵר, or יֵצֵר, 244. *a.*) This verb has also a Fut. like that of Class III. verbs פ״י, 251, viz. יִצֹּר. As an intrans. verb signifying *to be distressed*, it has other forms of the Future, viz. יֵצַר, and וַיֵּצֶר (which is analogical, 244. *a*).—עָפָר, Acc. *of material*, as grammarians call it, i. e. the Acc. designating the materials out of which a thing is made, used in a kind of *adverbial* way, 428. *e.*

הָאֲדָמָה, Dec. XI. That this name gave occasion to the appellation אָדָם, seems quite probable, both from the nature of the case as here represented, and also as represented in Gen. III. 19. The etymology, which derives אָדָם from אָדֹם *red*, because oriental men are of a *reddish hue*, is too fanciful to be entitled to much credit. Lit. [with, by means of] *dust from the earth*, i. e.

with terrestrial dust.—וַיִּפַּח, from נָפַח, Fut. Pattahh, 235.—אַפָּיו, dual suff. of אַפַּיִם; lit. *breathed into his nostrils the breath of life.* Meaning: 'Endowed him with living or animated breath.' The language is clearly ἀνθρωποπαθῶς; I mean, it is occasioned by the action of breathing among men.—לְנֶפֶשׁ חַיָּה, lit. *for a living* or *animated being;* a periphrasis often employed by the Hebrews, in connexion with the verb of existence, when it signifies *he became, it became.*

(8) וַיִּטַּע, from נָטַע, Fut. 235.—יְהוָֹה אֱלֹהִים, an appellation of God, never employed in Gen. I., but uniformly used in Gen. II., and nearly so in Gen. III. A like distinction obtains, in many other parts of the book of Genesis. From this it has been argued, by late critics, that this book is made up of records earlier than the time in which the author of the Pentateuch lived, and composed by different persons; a supposition which has some external evidence in the book of Genesis to favour it. On the supposition that these ancient records were introduced by Moses himself, the authenticity of the book remains untouched by this critical opinion.

גַּן, Dec. VIII. The etymology would naturally lead to the idea of *an enclosed place,* (גָּנַן *protegere*); but this is not necessarily attached to the idea of גַּן.—עֵדֶן, here prop. name; comp. 2 K. 19: 12. Is. 37: 12. Ezek. 27: 23, (where it is pointed עֶדֶן, however, but this only determines the views of the Rabbinical Punctators); in all which places it is mentioned along with Haran (חָרָן), a town of Mesopotamia, Gen. 11: 31, 32. 12: 5. 25: 43; and therefore Eden was probably at no great distance from Haran. See also Amos 1: 5, which probably refers to an Eden in Syria. That Eden means a *country* or *tract of land* here, is evident from Gen. 4: 16. The word is used figuratively, in allusion to the garden here described, in Is. 51: 3. Ezek. 28: 13. 31: 9. Joel 2: 3; in the three former cases it is accompanied by the parallel or epexegetical phrase, 'garden of the Lord.'

מִקֶּדֶם, *of the eastern country,* (מ prep. often makes a periphrasis of the Gen.), or *toward the east, eastward, at the east,* Gen. 12: 8 bis; so מִצְּפוֹן *northward,* Judg. 7: 1.—וַיָּשֶׂם, apoc. Fut. Hiph.

of שׂוּם, with tone retracted and vowel shortened, 270. *c.* 3, comp. 208. Note 2.

9. וַיַּצְמַח, apoc. Fut. Hiph. with Gutt., 236.—נֶחְמָד, Part. Niph.; for pointing, see 225.—נֶחְמָד מַרְאֶה, *pleasant to the sight.*—מַאֲכָל, Dec. II.—וְעֵץ הַחַיִּים, in the same construction with the preceding עֵץ, and governed by וַיַּצְמַח implied. Meaning: 'The tree which preserves life;' or, 'The tree of which he that eateth shall live, and not die;' comp. Gen. 3: 22.

עֵץ הַדַּעַת טוֹב וָרָע, *the tree of knowing good and evil.* הַדַּעַת, fem. Inf. noun, used as a verbal from יָדַע. The meaning has been greatly contested. Rosenm. contends that the meaning here is the same, as when applied to infants, in order to designate their entire ignorance; and he refers to Deut. 1: 39. Is. 7: 16. Jonah 4: 11. The two last cases, however, are quite different as to the manner of expression; and there remains only one, viz. Deut. 1: 39, to compare with our phrase. But that the meaning is the same in the latter instance, as in the former, appears to be contradicted by all the context preceding and succeeding, as well as by the nature of the case. Was man, *made in the image of God*, at first as ignorant as an infant? How then did he preserve himself? Or how could he understand his moral relations to his Creator; and how be guilty for not obeying a command, the nature of which he was incapable of understanding? Must we suppose the writer of our history to be so weak, as to put all these things together?

Then what crime could there be in attaining such a knowledge, as would enable one nicely to distinguish between *moral good* and *evil?* Has it not always been, and must it not always be, a virtue in the intelligent and moral creatures of God to do this?

There remains then but one rational supposition, in regard to the meaning of our phrase. This is, that by *the knowledge of good and evil* is meant, 'a knowledge of the difference or distinction between happiness and misery,' (as good and evil very commonly signify in the Scriptures, e. g. Is. 3: 10, 11, et. al. saepe); i. e. man, by eating the forbidden fruit, came to know the difference between happiness and misery;' or, 'the eating of the fruit

which was prohibited, occasioned him to know, by unhappy experience, the difference between a state of happiness and one of misery.' This explanation plainly accords with the nature of the whole transaction, and with what ensued upon eating the fruit of the tree in question. The name, then, considered in this point of view, is quite intelligible and significant; is it so in any other?

The words of the tempter (Gen. 3: 5), whose object it was to deceive, can not be justly alleged against this interpretation; nor do the words of Jehovah, in Gen. 3: 22, make against it, for they are evidently of the nature of solemn irony, with allusion to the deception of the tempter, as recorded in Gen. 3: 5.

(10) יֹצֵא, *issued*, 527. *b.*—מֵעֵדֶן, i.e. from some part of the region called Eden.—לְהַשְׁקוֹת, Inf. Hiph. with ה praefix retained, 216. 3. It is plain, that the river flowed through the garden, where our first parents were placed; and this, before its stream was disparted; i.e. one stream only watered Paradise.—וּמִשָּׁם, *and thence*, which may refer either to גַּן, or to the region in which it was, viz. עֵדֶן. Rosenm. refers it to גַּן, (Alterthumskunde I. 192); but it is equally agreeable to usage in this case, to refer it to עֵדֶן; and some may prefer this here.—יִפָּרֵד, Fut. Niph., used as the Praeter by virtue of the Vav before the preceding word, connected with it and with the preceding יֹצֵא; comp. 503. Note 1.—לְאַרְבָּעָה, 459.—רָאשִׁים, *sources, heads,* here *river-heads* or sources; comp. v. 13, where נָהָר is substituted for רֹאשׁ.

(11) הָאֶחָד, 465.—פִּישׁוֹן, *the Phasis*, as Rosenmueller and others suppose, a river of Colchis, running into the east end of the Black Sea. Taking off the endings—*is* and וֹן—, we have the same radicals (פש) in both words. Xenophon, however, in his Anabasis, IV. 6, mentions a Phasis with which he met, farther south, and which must be, as it would seem, either the present Kur (Cyrus), or the Aras or Araxes. I regard the former as the more probable; because the Araxes seems to be the Gihon, mentioned in v. 13. The Kur takes its rise, if we may credit the best maps, in the northern part of Armenia, and running first northward, and then eastward, either passes through or grazes upon, the ancient

Colchis, or Havilah. It finaly unites with the Araxes, and both empty into the south-western part of the Caspian Lake.

הַסֹּבֵב, הַ art. for pronoun, 414. 2. *b.* Note. This word is usually construed as meaning, *to encompass, to flow round on the margin of;* but it plainly signifies, also, *to pass through, to wind one's way through*, as Is. 23: 16. 1 Sam. 7: 16 clearly shew. This sense of the word may be applied either to the Kur, or to the northern Phasis, both of which *pass through* Havilah, i. e. the country of Colchis; or it may be applied to the Kur, which also *grazes upon, encompasses*, a part of Havilah or Colchis.—הַחֲוִילָה, prob. *Colchis;* which was rich in gold; e.g. Jason went thither after the golden fleece, i. e. gold caught in fleeces, gold separated from the waters of the Phasis by means of them. Colchis, no doubt, like all the early countries of Nomades and predatory hordes, was not a *definitely* bounded country. It lies at the east end of the Black Sea.—אֲשֶׁר־שָׁם, *where*, 478. *b.*

(12) הַהִוא (for הַהִיא, see 165. *b. f*), *the same is*, 469.—הַבְּדֹלַח, *Βδέλλιον, bdellium*, a gum used as incense for burning, and of an aromatic smell.—שֹׁהַם, prob. the *onyx*. So Rosenm. I, 209. Alterth.

(13) גִּיחוֹן, not improbably the Araxes or Aras; which the Persians still call, جيحون الرس, *Gihon el Ras.*—הַסּוֹבֵב, *encompasses*, or *winds its way through;* see on v. 11. Which of these senses it bears here, must depend on the situation of כּוּשׁ, in respect to the river in question.—כּוּשׁ, *Cush* or *Kush.*

But where is *Cush?* 'In the narrower sense,' says Gesenius, 'it means Ethiopia, i. e. the southern part of Arabia, or Ethiopia in Africa, which was a colony of the former; as the language shews.' But Ethiopia, in the widest sense, both Gesenius and Rosenmueller represent as equivalent to *Southern Country, Torrid Zone*, i. e. the region inhabited by people of colour; and both avow that there is an entire want of geographical accuracy in the Scriptural account of the local situation of Paradise.

'How could Gihon,' (the Oxus, as Rosenmueller and others sup-

pose, which running from the remote *eastern* country, empties itself into the south-eastern part of the Caspian Lake), 'how could this stream encompass the South-Land, or Ethiopia, or Southern Arabia ?'

Fully to discuss these difficult problems of ancient geography, here, would be out of place. But as affirmations of this nature, on the part of such acute, learned, and distinguished critics as Gesenius and Rosenmueller, have a strong tendency to undermine the belief of the young inquirer, in the accuracy of the sacred historians, I shall suggest a few reasons, very briefly, why one may still believe, with the older critics, that there was a *Cush Oriental*, as well as a Cush Southern.

(1) The very general custom in all ages, early and late, of naming places after distinguished persons, will be allowed.* Now Cush was the eldest son of Ham, (Gen. 10: 1. 1 Chron. 1: 8); and the father of Nimrod, the founder of the Babylonian empire, and of its great cities; the founder also of Nineveh, Rehoboth, Calah, and Resen, in Assyria; see Gen. 10: 8—12. In v. 11, the rendering should be, (as it is in the margin of our English bibles), *He* [Nimrod] *went out of that land* [viz. Babylon], *into Assyria*, אַשּׁוּר, Acc. adverbial of place, 428. *a.* So Rosenm. in Alterthumskunde, Th. II. p. 94. The father of such a distinguished founder of empires and cities, which were the wonder of all succeeding ages, must himself have been entitled to distinction in this respect; not to mention, that he was a grandson of Noah. Had he no region or place in the East, named after him by such a son as Nimrod?

(2) Among the people, whom the king of Assyria transported to the land of Israel, after he had conquered the ten tribes, and carried them away to Halah, Habor, the river Gozan, and the cities of the Medes, (i. e. to the northern part of Assyria and to Media), is one named אַנְשֵׁי כוּת, *men of Cuth*, 2 K. 17: 30; also written כּוּתָה, in 2 K. 17: 24. These are, in both places, mentioned in connexion with *Babylonians*, אַנְשֵׁי בָבֶל, who accompanied them. The idol which they worshipped, is named נֵרְגַל 2 K.

* Rosenmueller says, that most of the names in Gen. X. are names of *countries*, as well as of persons. Alterth. II. p. 94.

17:30; plainly an *oriental* name, (not a Shemitish one), as appears in the proper names of the princes of Babylon, Nergal-Sharezer, Jer. 39: 3, 13, (also in Neriglissor, who slew Evilmerodach and mounted the throne of Babylon). אַנְשֵׁי־כוּת, THE CUTHITES, then, were an *oriental* people. Now כּוּת and כּוּשׁ may evidently be nothing more than the Aramaean and Hebrew forms of the same word; inasmuch as the Hebrew שׁ not unfrequently is lisped, i. e. is pronounced ת in the Aramaean. For example, the Hebrew אַשּׁוּר, Assyria, by the Syrians and Chaldeans was called אַתּוּר; by the Arabians, أثور *Atur;* and hence, by the Greeks and Romaus, *Aturia.*

That the Cuthites or Cushites, transplanted from the east, were the most considerable of all the colonies which the king of Assyria placed in Samaria, is evident from the fact, that they gave name afterwards to the whole people of Samaria; for the Jews, ever since, have called the Samaritans Cuthites, כּוּתִים or כֻּתִיִּים. There were, then, *oriental* Cuthites or Cushites.

(3) Moses Choronensis, a native of Armenia, and who, in the *fifth* Century, wrote the history of that country, still extant, in his Geography appended to this work by the Whistons, includes all the country east of the Tigris, from the Caspian lake down to the Persian Gulph, under the name of Cush. Media he calls, Chushi-Capcoch; Elymais, Chushi-Chorasan; Persia, Chushi-Nemroz, and under Elymais he reckons a province named Chusastan, p.363. As there is no ground to dispute either the knowledge or the veracity of this historian, in respect to such a subject; and as this testimony reaches very far back, and shews the wide prevalence of the oriental generic name *Cush*, among the ancients who were natives of the east; so is it plain, that an *oriental* Cush is not merely ideal.

(4) Chusistan, i. e. *Cush country*, is still the name of a province, on the east of the Tigris and of ancient Babylonia; although the Arabians appear to have changed the original orthography of the word.

(5) The author of our history has referred to countries and places certainly known, as serving to confirm his account, and to

put his readers in possession of definite views, respecting the situation of Eden. Would he venture to mix fable with truth, in a thing of this nature so easily contradicted by any oriental traveller? Did he not know to what he referred? Did not the original ancestors of the Jews spring from the East? Did not Jacob live there many years? Could it be a mere conjecture with him, (and with his descendents), whether there was a Cush in that region?

(6) After a lapse of more than 3000 years, can the *present* names of places or rivers be adduced, in order to confute the account of Moses?

(7) The acknowledged geographical accuracy (in the popular sense) of the Scriptures in general, makes very much against the supposition of Gesenius, Rosenmueller, and many others, that our author has here committed great mistakes, in his account of Paradise, and that the whole is a mere *μύθος*. Is it the manner of those who write *μύθοι*, to describe locality in the way here practised?

I will only add, that understanding Cush of Cushi-Capcoch, i. e. the northern part of the region between the Caspian Lake and the Persian Gulph; and supposing the Gihon to be the Araxes; then does this river *encompass* Cush. There need be no *μύθος* supposed here.

---

(14) חִדֶּקֶל, *the Tigris.* The ח is prob. prefixed to make the quadriliteral, as in חֲבַצֶּלֶת, חֲנָמַל, חַשְׁמַנִּים, etc. In Aramaean, *Digla*, and *Diglath*; in Arab. *Diglath*, in the Pehlvi, *Zedschera.* —קִדְמַת, *eastward, in the eastern part of*, or *before*, which however is equivalent to the other meanings.

'But how could the writer say thus? Assyria lies *beyond* the Tigris, which makes its *western* border, not its *eastern* one.' To which Rosenm., as often in other parts of this description of the local situation of Paradise, answers, that 'this description results manifestly from the ignorance of our author, in respect to the geography of the places named.' The same has been affirmed by many other late critics.

But is not Assyria, as a province, to be distinguished from As-

syria as a kingdom? Passing over the extravagant and contradictory accounts of Herodotus and Ctesias, in regard to the early history of this monarchy, so much may be inferred from them and from the Scriptures, that Assyria did, very early, attain great political eminence, and push far and wide its conquests. Was not Nimrod of a character to do this? In Moses' time, we find Balaam adverting to the conquests of this powerful monarchy, Num. 24: 22. In David's time, they are reckoned among his enemies, and ranked with neighboring nations, Ps. 84: 9. Of course they must then have been in possession of Syria; or at least, of a part of it.

Was not the Tigris, then, *on the east*, or in the eastern part of Assyria viewed as a kingdom? And will not this view compare with that which Balaam takes, in Num. 24: 22? Indeed, Rosenm. concedes the above facts, in Alterth. II. 103 seq.; what need then of μῦθος here?

Moreover, the limits which he so confidently puts to Assyria as a province, are far from being certain, when applied to the time of Moses. Diodorus Siculus places Ninlveh on the *Euphrates*, as Ctesias (from whom he drew) had done before him; and even the acute and learned Mannert, places it on the *west* of the Tigris. Is it so certain, then, that Moses knew not what he was saying, when he said that 'the Tigris runneth קִדְמַת אַשּׁוּר, on the east of Assyria?' How difficult to convict one of *geographical* error, who wrote more than 3000 years ago!

פְּרָת, *the Euphrates*, which being nearer, and better known, than any of the rivers before named, is not described by a particular reference to country, as in the other cases.

(15) וַיִּקַּח, Fut. of לָקַח.—וַיַּנִּחֵהוּ, Fut. Hiph. from נוּחַ, 251. Yodh between the last two radicals is dropped, 65; ־ֵהוּ verbal suff. with penult tone, 309.—בְּגַן, Beth Raphe, 80.—לְעָבְדָהּ, Inf. with suff. ־ָהּ; see in Par. XXII., and comp. 312. 4.—וּלְשָׁמְרָהּ, ibid.

It may be noted, here, that it was obviously the design of the Creator, that man should be active, and should labour, even in the paradisaical state. Labour itself is not a part of the curse

which followed the apostasy; but labouring with toil and sorrow, and labouring to cultivate ground which is comparatively barren, is a part of the curse. Gen. 3: 17—19.

From the view given above, of the rivers which issued from Eden, (which in its general features resembles that given by Reland and Calmet), it appears, that there is no necessity of supposing the description of the locality of Eden to be a mere μύθος, as most of the recent German critics have done. Rosenmueller says, "From the description given in Gen. II., to endeavour to make out the locality of Paradise, *idem esse videtur, atque Virgilii de Elysio phantasmata* (Eneid. VI. 637 seq.) *ad veritatem revocare;*" Comm. in Gen. 2: 10. Yet it is a *fact*, that four great rivers do take their rise in the region of Armenia, viz. the Kur, the Araxes, the Euphrates and the Tigris. It is a fact, that the sources of all four, at present, are in the neighborhood of each other, in the middle region of Armenia, and at no great distance from Ararat. There seems, then, to be no important difficulty in the way of admitting, that the countries, on which they are said by our author to graze, or through which they wind their way, are countries correctly designated, according to the geography of the day. Indeed, the very nature of the appeal, on the part of the writer, to the productions of the country, e. g. to the gold and bdellium and onyx of Havilah, of itself shews, that he felt himself secure against the imputation of *fiction*. Only one important circumstance remains. This is, that the four rivers just named, do not, at present, flow from one source, but are some 30 or 40 miles apart. This, no doubt, must be admitted, as things now are. But if the history of the deluge be not also a μύθος, (and I am aware that the critics in question believe it to be so, yet geology is proceeding now to overthrow their position), then is it certain that no very important objection to the accuracy of our author can be drawn from this. That important changes must have been made by the deluge, in the face of the earth, in the courses of rivers, and in the plainness or unevenness of the surface of every country, needs not to be demonstrated. Moses does not say,

that at the time when he is writing, the four rivers which he names were flowing from one source; he merely avers, that originally they did so. The *possibility* of this, considering the present proximity of these rivers, and the changes that a deluge must have made, cannot well be denied. The *probability* rests mainly on the credit of the writer. Those who believe that he was divinely guided, may safely believe that he has given us something different from a fable, (like that respecting the garden of the Hesperides), in his account of Paradise. They may believe that there was a grand river-source in the Armenian country, (the ancient Eden), from which issued a stream, on whose banks *the garden of Eden* was situated; and that after this stream had wound its way through the garden, it became disparted, and running in different directions, gave rise to four large rivers. Where so much is known to be true, both in respect to the existence of such rivers, and (I believe I may add) in regard to the countries named, we may, all things considered, believe the rest on the credibility of the writer of our account, without being justly liable to the imputation of any inordinate credulity.

---

(16) וַיְצַו, *vă-yetsăv*, וַ without Daghesh after it, 208 in e. g.; יְצַו, apoc. Fut. Piel, Dag. omitted in Vav, because it comes to be a final letter, 72, comp. also 286. 2 —לֵאמֹר, 119. *c.* 1.—הַגָּן, art. 412. *a.*—אָכֹל תֹּאכֵל, Inf. abs. with a finite tense, 514. *b. c.*

(17) וּמֵעֵץ, וּ 152. *c.* 4; מֵ 112.—וָרָע, וָ 152. *c.* 3. For the whole phrase, see on v. 9 above.—תֹאכַל, Fut. with Pattahh here, in the verse preceding it has a Tseri; see Par. VII.—מִמֶּנּוּ, i. e. מִן מִן הוּ, the first Nun is assimilated with Mem, the second causes the ה of the pronoun to be assimilated with it; see in 309. *d*, and comp. 407. Note, also 407. f.—מוֹת תָּמוּת, Inf. abs. with finite tense of the same verb, 514. *b*.

No. X. Gen. II. 18—25.

(18) לֹא טוֹב . . . . לְבַדּוֹ, lit. *not good* [is] *the being of the man, in his separation*, i. e. by himself, in his solitude.—הֱיוֹת, Inf. const.

of הַיַּת, as a noun in reg. with הָאָדָם which follows.—לְבַדּוֹ, lit. *in his separation*, with לְ prep. and בַּד noun of Dec. VIII., but united they are used as a prep., 407. *c.*—אֶעֱשֶׂה־לּוֹ, *ʾe-ʿeʾsĕl-lō*, with Dagh. euphonic or conjunctive, 75. *a*, 1 pers. Fut. Kal from עָשָׂה.—כְּנֶגְדּוֹ, suff. form of נֶגֶד, Sept. *κατ᾽ αὐτόν*, and in v. 20 they render the same word, *ὅμοιος αὐτῷ*; rightly as to the sense, which is, *according to that which is the counterpart to him*, or *according to that which corresponds to him.* The fanciful (not to say shameful) comment, put on this word by Schultens, and after him by Rosenmueller and others, but rejected by Gesenius, may be seen in Rosenm. Comm. in loc. and in several of the Lexicons.

(19) וַיִּצֶר, apoc. Fut. Kal, almost the only one which has a penult Hhireq and an ultimate Tseri, which becomes Seghol here because the accent is retracted, 129. *a*, comp. 244. *b*; used as Pluperfect here, *had formed.*—מִן־הָאֲדָמָה כָּל־חַיַּת הַשָּׂדֶה, comp. the sentiment with Gen. 1: 24, 25.—וְאֵת כָּל־עוֹף הַשָּׁמַיִם, i. e. God formed, וַיִּצֶר יְהוָה. If the clause מִן־הָאֲדָמָה is also implied here, there would seem to be a discrepancy between this and Gen. 1: 20, 21.—וַיָּבֵא, apoc. Fut. Hiph. Par. XX.—לִרְאוֹת, *for the seeing, in order to see*, from רָאָה.—מַה־יִּקְרָא, 75. *a.*—לוֹ, Dat. of the thing called; see on לָאוֹר in No. II. v. 5.—נֶפֶשׁ חַיָּה, in apposition with לוֹ, which is here anticipative, 474 second clause. The prep. לְ is implied before נֶפֶשׁ חַיָּה.—שְׁמוֹ, suff. state of שֵׁם, Dec. VII.

(20) לְכָל, Dat. after וַיִּקְרָא, as above.—מָצָא, *one did not find, there was not found*, 500.—עֵזֶר כְּנֶגְדּוֹ, see on v. 18.

What is here stated implies, of course, the full persuasion of the writer, that language or speech belonged to man at the first, as an attribute of his being. It did not arise merely from the mutual intercourse of human beings; for Adam is here represented as having given names to animals, before the creation of Eve. Indeed, I am not able to see why it is not as probable, that the gift of language was one with which the Creator originally endowed the progenitors of the human race, as that he endowed

them with understanding and reason. Articulate speech is as much a peculiar characteristic of human nature, in its maturity, as either of these attributes. And that the first pair were not created *infants*, needs no proof but a consideration of the nature of the case. We might as well suppose, that the first oaks were only *acorns* when created; that all the first vegetables were only seeds; and that all these grew up to maturity afterwards. If so, how in the mean time did man and animals get their sustenance? Or how did our *infant* parents, and the *young* of animals, provide for themselves this sustenance, if any were to be had?

The idea, so often repeated by some late philosophers and critics, that our first parents were formed with merely the *powers* of speaking articulate language, which they improved and extened by first imitating noises made by the brute creation, is nothing less than maintaining, that the Creator, who made man in his own image, left him in a state less finished than he did the brutes; and that he consulted, or provided for, neither his wants nor his dignity. Believe this whoever will; for myself I must believe, that man, recent from the hands of his Creator, and with the image of the Eternal enstamped upon him, was more perfect than any of his degenerate posterity have ever been, in all those powers which make our nature superior to that of the lower creation around us.

---

(21) וַיַּפֵּל, apoc. Fut. Hiph. of נָפַל, used here in the genuine *causative* sense of this conjugation, 185. *b*. 1, comp. also 206. Note 1.—תַּרְדֵּמָה, Dec. XI.—וַיִּישָׁן, for vowels, see 244. *b;* for the effect of the pause-accent, 144. I.; for the tone on the final syllable, see 101. *b*. Note 2. *c*.—וַיִּקַּח, with tone on the ultimate, see 101. *b*. under e.g., the penult here not being a *simple* syllable, i. e. not ending in a vowel.

אַחַת for אֲחֶדֶת, fem. of אֶחָד, 107. 2.—צַלְעֹתָיו, Dec. V. *i;* here the fem. form of the plur. is used, 327. 2.—וַיִּסְגֹּר, tone on the ultimate, 101. *b* under e. g.—תַּחְתֶּנָּה, compounded of תַּחַת, a prep. like a noun of Dec. VI., 407. Note, also 407. *a*.

(22) וַיִּבֶן, 283. *γ*.—לְאִשָּׁה, comp. 511. Note, and 512.—

וְנִבְאָה, ּוַ 208 under e.g.; ּיְ instead of ָי, 133; בּ for בּי, 68; דָּה- verbal suffix, 309 column c.

(23) הַפַּעַם, *haec vicis, this time, now*, the art. הַ makes it definitely to relate to the time or occasion then extant; Acc. of time, 428. 2. and c.—מֵעֲצָמַי, plural suff. state of עֶצֶם.—אִשָּׁה, fem. of אִישׁ, by contracting the long vowel of the masculine form; others take it for אִנְשָׁה, fem. of אֱנָשׁ. So the old Latins, *vir a man, vira a woman*.—לֻקֳחָה, Pual 3 fem. Praet., instead of לֻקְּחָה, 51. Note; for Methegh, 82. *g*, but here the ק does not *necessarily* exclude the Dagh. forte, it is only an arbitrary exclusion, to which the principles of a necessary one are extended, so far as Methegh is concerned.—זּאת with Dagh. conjunctive, 75.

(24) יַעֲזָב־, *ya-yᵃzôbh*, short O, 89.—אָבִיו, Par. XXIV. No. 11.—אִמּוֹ, suff. state of אֵם, Dec. VIII., 130. c. a.—וְדָבַק, with a Fut. sense, because ְו connects it to the preceding יַעֲזָב which has such a sense, 209.—בְּאִשְׁתּוֹ, 506, Dec. XIII. c.—וְהָיוּ, with a Fut. sense, 209.—לְבָשָׂר, Dat. after הָיָה in the sense of *become*; which is the usual construction.

(25) שְׁנֵיהֶם, dual suff. of שְׁנַיִם.—עֲרוּמִּים, plur. of עָרוֹם; Dec. VIII, vowels as in Dec. III. The Shureq here remains in a mixed syllable, 31. Note 3. The usual method of orthography would be, עֲרֻמִּים. For the shortening of the וֹ in the ground form here, into וּ, see 127. Exc. 1. 346. 3. 270. *b*. 1. 352. 3. The asterisk is designed to refer to the note at the bottom of the page; which is a Masoretic remark, and lit. translated means, *Daghesh after Shureq*. The design is, to note this as a singularity; or, at least, as an usage which is not frequent.—יִתְבֹּשָׁשׁוּ, Hithpolel of בּוֹשׁ, of the class final Hholem, 270. under *a*. 1; it has Fut. Pattahh in Hithpolel, viz. יִתְבּוֹשַׁשׁ; for the effect of the pause-accent here, see 146.

This whole account of naming the animals, and of the formation of woman, is regarded by Rosenmueller, Gesenius, and many other interpreters, as a mere μῦθος; pleasantly devised, indeed, and ingenious as to the execution, as some of them concede. But if there be a God, who created the world, made man in his own

image, and endowed him with the gift of speech, it was not unworthy of him to call that gift into exercise. If that God made a 'help meet' for solitary man, there is nothing unbecoming with respect to his dignity and wisdom, in the supposition that he did form woman from man as here related, in order to constitute an indissoluble tie of endearing connexion between the sexes in this way, and for this very purpose. The question, whether he *could* not have inspired the sexes with the same feelings, in some other way, may be sufficiently answered, by asking, How will the critics in question prove to us, that divine wisdom could not, and did not, choose *this way* of doing it? And until this be shewn, we may venture to give credit to our author; especially as our Saviour and his apostles so expressly recognize the real verity of the narration in question; see Matt. 19: 5, 6. Mark 10: 5—9. 1 Cor. 6: 16. Eph. 5: 31. 1 Cor. 11: 8, 9. 1 Tim. 2: 13. The question, 'whether one of the ribs of men is now found lacking,' (which has been scoffingly asked, in order to refute the narration above), is hardly entitled to a serious answer. Does a man now, who breaks or loses a rib, beget children who are lacking as to one of theirs? If not, why should Adam's male descendants partake of a mere physical peculiarity of their progenitor?

The primaeval state of man, without clothing, and without shame, serves to shew, that his Creator had adapted the temperature of the region, in which he placed him, to a condition in which the fewest wants possible would be experienced. The labour necessary to procure clothing, was to be dispensed with. Integrity and innocence too are designated by these traits. No guilty passions arose in the breast of the first happy pair. Sin only gives a sense of shame; and as they had not yet sinned, they found nothing to excite a blush. Even Plato, without the light of revelation, formed in his own mind a picture of the primitive state of man, more rational and becoming than some of our modern philosophical critics have pourtrayed. It is thus he describes it; *Θεὸς ἔνεμεν αὐτοὺς, αὐτὸς ἐπιστατῶν, καθάπερ νῦν ἄνθρωποι, ζῶον ὂν θειότερον, ἄλλα γένη φαυλότερα αὐτῶν νο-*

μένουσι. Γυμνοὶ δὲ καὶ ἄστρωτοι θυραυλοῦντες τὰ πολλὰ ἐνέμοντο. (In Politico).

No. XI. Gen. III. 1—7.

The student will observe, that in the sequel, the *full train* of accents is introduced. This is not done with a design to lead him, as yet, to the study of the accents, in respect to their *consecution* or *train*, i. e. the manner in which they follow one another, or stand mutually related or connected. This can be done better at a future period, and when the means of doing it shall be afforded to the student.* The particular reason why all the accents are here admitted, is, that the student may now become accustomed to read with them; and that he may become acquainted with the manner in which they are all employed, in order to mark tone-syllables; with the various ways in which they affect the quantity of the vowels, and their restoration where they would by the principles of common analogy be dropped; with the influence they exert over the insertion or omission of Dagh. lene in the Aspirates; and also with the power which they exert in changing the place of the tone syllable, in a multitude of words. These are sufficient reasons, founded in the *grammatical* phenomena of the language as it is now presented to us, why the student ought not to be, and must not be, ignorant of the influence exercised by the accents over the forms and tone of words.

Besides these, there is another reason which is not destitute of weight. The accents, as *conjunctive* and *disjunctive*, serve, (at least they *often* do, and in the estimation of most older critics they *always* do), to shew what words are to be considered as intimately connected in regard to relation and meaning, and what are to be more or less disjoined; a help, which in some doubtful cases is very grateful to the critic, and to which the most enlight-

* The *second* edition of my Hebrew Grammar exhibits the *consecution* of the accents here referred to, both in poetry and prose, in the Appendix. In the third edition it was omitted, in order to save the room it would occupy; but particulary, because Prof. Gibbs expects to insert it in his *Lexicon Formarum*.

ened interpreters of the present day do not fail occasionally to resort. With this use of the accents, however, the student need not trouble himself, for the present; and when he comes to obtain a knowledge of it, it may be done with very little trouble, and without going deeply into the study of the whole *consecution* of the accents, i. e. of their various relations, positions, and dependencies.

In the sequel, I shall remark on the accents, only when they in some way affect the vowels, the Aspirates, or the tone-syllable, or when, from their position as *praepositive* or *postpositive*, they might naturally mislead the beginner, as to the proper place of the tone of any word. For the rest, I take it for granted, that the student will here acquaint himself with the names and forms of the first and second class of *disjunctives*, (if he has not already done it); as this will cost him but a few minutes labour each day, for a small number of days; and that he will afterwards go on, gradually to make himself acquainted with the whole number, in the like manner. In this way, the time spent on this object will never be distinctly recognized; and the student will find sufficient profit and satisfaction, to repay him amply for his labour.

---

(1) הַנָּחָשׁ, *the serpent.* The effort of Dr. Clarke to prove that נָחָשׁ here means *an ape* or *monkey*, is not only opposed to the *usus loquendi* of the Hebrews, but the thing is in itself utterly improbable; for when or where has the *ape* been regarded as 'cunning above all the beasts of the field?' The *serpent*, however, is the known emblem of sagacity, in Egypt, and through the eastern world.

But was this a *literal* serpent, or only a symbolical one? Did the writer attribute to a mere animal serpent all which the sequel discloses; or did he suppose the tempter to be an evil demon, whom he represents as in the shape of a serpent? The latter, as I must believe; for (1) This accords with the commonly received traditions and language of the East. E. g. the Zend-Avesta of Zoroaster attributes the first seduction of men to evil, to Ahriman,

prince of evil genii, under the shape of a serpent; Zend-Avesta, Vol. I. p. 25. III. 84 seq. edit. Kleuker. The Jewish tradition is, that Sammael, the principal evil demon, first seduced Eve, and led her to sin; see Eisenmenger, Entdecktes Judenthum, I. p. 822. (2) There is satisfactory evidence, that the New Testament writers believed in the same thing. E. g. Rev. 12: 9, the devil, or Satan, is called, *ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος—ὁ πλανῶν τὴν οἰκουμένην ὅλην·* and again, in Rev. 20: 2, the same appellations are repeated. See also 2 Cor. 11: 3. John 8: 44, where the Saviour expressly recognizes the temptation of our first parents to sin, as the work of *the devil;* so in 1 John 3: 8. See also Wisd. 2: 24, where is the same sentiment. (3) The nature of the case is sufficient to shew that the writer did not intend a mere *literal* serpent. Did the author really believe, that literal serpents could speak, and form plans for seducing to the commission of moral evil? If not, (and who will venture to charge him with such ignorance?) then must we suppose, that, like the writer of the Apocalypse, he has represented the devil under the image or form of a serpent; see Rev. 12: 9. 20: 2; comp. 2 Cor. 11: 3. That a part of the representation which follows, seems to be applicable only to a literal serpent, is merely the consequence of the writer's carrying on, through the whole narration, a uniform consistency in the mode of representation, which he had adopted at the beginning. See on v. 15 below.

On the question, Whether the actual form of a serpent presented itself to the *ocular* vision of Eve? most persons would perhaps decide readily in favour of the affirmative; nor would I venture to gainsay the correctness of such a belief, for who can *disprove* it? Yet it is no more necessary to the essential verity of the narration and transaction in question, to suppose that there was an actual *physical* form presented to view, than it is in the case of our Saviour's temptation, as related by the Evangelists, to suppose that there was a *physical* appearance of Satan, and audible words (audible with the outward ear), addressed to him. If Jesus was 'tempted in *all* points as we are,' a *physical* appearance of

the devil can hardly be supposed to have been one of the means of temptation.

On the supposition that our first parents were tempted by an evil spirit, (and if Christ and his apostles are to be credited, this must have been the case), then we may either suppose that the tempter assumed the actual form of a serpent, and accosted the mind or eye of Eve, by mounting the tree which bore the forbidden fruit, and eating this fruit, and thus affording probable evidence that it might be eaten with impunity, and therefore tempting our first mother to follow his example; or we may suppose the whole to be a figurative method of describing a real fact, viz. the fact that Eve was tempted by an evil spirit, and did yield to the temptation. Either of these may be adopted, *salva fide et salva ecclesia;* for the Scriptures are full of examples, in which the like principles of exegesis are generally admitted.

Of the two methods here proposed, the former is more easy and obvious, at first view; the second is the most consonant with the nature of the tempter. The objection to the first is,that to suppose the devil in reality to have assumed the visible form of a serpent, would be attributing a *miraculous* power to him, (which none possess but God, or those whom God commissions for purposes of good)—a miraculous power, employed here for the most fatal of all purposes. The second method is relieved of this difficulty. Nor would the boldly figurative costume of the whole, thus construed, be any more objection to the reality of the essential facts in this case, than the acknowledged figurative costume of the 18th Psalm, is an objection to the reality of the facts on which the representation is grounded; or than the plainly figurative manner of describing the Saviour's temptation, which the Evangelists have adopted, is an objection to the reality of his temptation. Is not God every where figuratively spoken of; and yet, is there not *reality* in the descriptions?

As to the conversation here, between the serpent and the woman, it may be viewed like that between the Saviour and the tempter, i. e. as mental, not with audible words addressed to the external ear. Does it need any proof, that the Scriptures are

full of the like examples? So in Greek, φημι signifies both *to think* and *to speak*. Of the whole narration it may be said, that if we adopt the second mode of interpretation proposed above, we have only to suppose, (what is so obvious, and so consonant with the best laws of rhetoric), that the writer has gone through his whole piece, in a manner accordant with the beginning of it. All that concerns the serpent is *consistently* stated, as though it had respect to a visible serpent. The meaning, however, as in a multitude of the like cases, is tropical.

הָיָה, *became*, as Storr and others render it. But I prefer the common version.—עָרוּם, *cunning, sly, insidious*, Part. adj. Dec. III.—מִכֹּל, 454. 1. *a.*—אַף כִּי, lit. *even that*, or *verily that*, i. e. 'is it so that? is it truly so that?' etc. The sign of the interrogative, הֲ, is omitted here, as often elsewhere, 557.—אָמַר, the genuine sense of the Praeterite, *has said*, 503. *a.*—מִכֹּל, *of every*, i. e. 'is any one tree prohibited?' עֵץ, collective, *of the trees*.

(3) הָעֵץ, sing. here, *of the tree*.—בְּתוֹךְ, Methegh, 87. *l. e*; const. form of תָּוֶךְ, Dec. VI.—תֹאכְלוּ, Methegh, 87. *c.*—מִמֶּנּוּ, see מִמֶּנִּי in No. IX. v. 17.—תִגְּעוּ, Tav Raphe, 80.—בּוֹ, Dagh. lene, 79. 3.—פֶּן, Dagh. lene, 73. 3, as Athnahh precedes.—תְּמֻתוּן, instead of תְּמוּתוּן, 65 and 41; ן paragogic, 211. *a.* 1. The tone also is shifted from the penult (100. *g*) to the ultimate, by the pause-accent and the ending וּן, 100. *l.*

(5) יֹדֵעַ, 527. *a.*—אֲכָלְכֶם, Inf. with suff. used as a Gerund, see in Par. XXII. 2 masc. plural, for the short vowel (Qamets Hhateph), see 129. *a.*—וְנִפְקְחוּ, Niph. Praet., made Fut. as to the sense by וְ prefixed, 209 and 503. *e.* Note 2. Here the words, which indicate a *future* sense, are בְּיוֹם אֲכָלְכֶם, a time yet to come.—עֵינֵיכֶם, suff. dual of עֵינַיִם.—וִהְיִיתֶם, Praet. as Fut., 209; Methegh, 87. *d.*—יֹדְעֵי, plural Part. in const. state, 531; Methegh, 87. *c.*

Observe, that the tempter does not here say, simply, 'ye shall know good and evil;' but, 'ye shall, like *the Elohim*, know good and evil;' a different meaning I apprehend, from that of the first form of expression. Our first parents, from communing with God,

must have known something of the superior knowledge and happiness of *the Elohim*; and this might naturally become an object of desire. But to 'know good and evil,' in the sense explained in No. IX. v. 17, was of course no allurement to eat the forbidden fruit. Insidious, truly, was the suggestion here, כֵּאלֹהִים, (for כָּאֱלֹהִים, 119. *c.* 1.)

(6) וַתֵּרֶא, Vav conversive; תֵּרֶא, apoc. Fut. Kal of רָאָה, 283. *γ.* letter *b.*—תַּאֲוָה; *a pleasant thing, an object of desire,* Dec. X.—נֶחְמָד, Part. Niph. 225; Fut. in *ȧdus*, 529.—לְהַשְׂכִּיל, Inf. Hiph., retaining the ה, 216. 3.—וַתִּקַּח, 3 fem. Fut. of לָקַח, with ו conversive.—וַתֹּאכַל, for final Pattahh, see 145.—וַתִּתֵּן, Fut. of נָתַן, 3 fem. with ו conversive.—עִמָּהּ, 408. 5.

(7) וַתִּפָּקַחְנָה, 3 fem. plur. Fut. Niph., with Vav.—וַיֵּדְעוּ, Kal Fut. of יָדַע, 244. *a*; for Metheg, 87. *c.*—עֵירֻמִּם, Dec. VIII., plur. of עֵירֹם, Hholem goes into Qibbuts when the syllable is shortened, 129. *c. b*; the Yodh in the ultimate is omitted in the writing, 65.—הֵם, *they were*, 469.—עֲלֵה, const. state of עָלֶה, Dec. IX.—חֲגֹרֹת, Dec. X.; for omission of the two Vavs (חֲגוֹרוֹת), see 65.

The sentiment plainly is, that after they had eaten the forbidden fruit, they were filled with a sense of shame. It is not improbable, so far as can be gathered from the narration here, that they had been stimulated by the fruit to excessive sensual gratification; the consequence of which was, the sense of shame here attributed to them.

No. XII. Gen. III. 8—19.

(8) קוֹל, either *voice*, or *noise* viz. of approach, which they heard either with the outward ear, (and this is certainly a possible case); or with the inward one, which seems as probable, and perhaps more so. The *reality* of the divine summons and sentence, does not depend on the particular manner in which God manifested himself, or communicated them.—מִתְהַלֵּךְ, sing. number, agreeing with יְהוָה, or, if it be preferred, with אֱלֹהִים, 437. 2.—בְּגָן, for בְּהַגָּן, 152. *a.* Note.—לְרוּחַ, *during the breeze* or

wind, i. e. towards evening, when the wind rises in the warm oriental countries.—הַיּוֹם, prob. of the same day in which they had transgressed.—וַיִּתְחַבֵּא, 187. *c.* 1; also 493. *b.* Meaning; 'They withdrew from the expected approach of Jehovah;' or, 'they endeavoured, through fear, to secrete themselves, because they were conscious of guilt.'

(9) אַיֶּכָּה, compound of אַי, which shortened becomes אֵי, (like Tseri final in nouns of Dec. V.); ֶכָּה is a verbal suffix with epenthetic ן (see under 309. *d*); אַי is varied like Dec. VIII; and for adverbs with verbal suffixes, see 405; the כָּה is ךָ with ה paragogic, 309. *a.* 2d pers. sing. masc.

(10) קֹלְךָ, Methegh. 87. *c.*—וָאִירָא, 1st pers. sing. Fut. Kal, from יָרֵא, 244. *b*; for final Qamets, see 277. *c.* The ultimate retains the tone here, notwithstanding the Vav prefixed, 101. *b*, Note 2. *a.* The Vav in this case has a Qamets, because א rejects the Dagh. forte, 112; Methegh after וָ, 87. *e.*—עֵירֹם, Dec. VIII.—אָנֹכִי, 469.—וָאֵחָבֵא, וָ as in וָאִירָא above; אֵחָבֵא, Fut. Niph. with Dagh. forte excluded from ח, 111; the sense is *reflexive,* like יִתְחַבֵּא Hithp. in v. 8 above, 182. *b.* 3, comp. 187. *c.* 1.

(11) הִגִּיד, Praet. Hiph. of נָגַד, 252 seq.—אָתָּה, in pause, 144.—הֲמִן, הֲ is the interrogative, like the Latin *ne?*—צִוִּיתִיךָ, Piel. of צָוָה, with suffix, 286. 1.—לְבִלְתִּי, adv. here, compounded of בֶּלֶת, *nothing, nothingness,* לְ prep., and י paragogic.—אֲכָל, *ĕkhŏl,* short *O,* 89, Inf. of אָכַל. Lit. *respecting the nothing of the eating of it,* i. e. respecting the not eating of it, the omitting to eat of it. אֲכָל is the Gen. after לְבִלְתִּי, which is constructed as a noun here, 520.—אָכָלְתָּ, in pause, 144.

(12) נָתַתָּה, for נָתַתָּ, 254. *c.* Note. The ה is paragogic, 211. *a.* 2.—עִמָּדִי, prep. עִמָּד i. q. עִם, but it is employed only with the suffix ִי.—הִוא, *hi,* 165. *f.*; it is emphatic here, 467.—נָתְנָה־לִּי, 75.—וָאֹכֵל, וָ, see on v. 10; אֹכֵל for אֹאכֵל, 241. *a.* 1.

(13) לָאִשָּׁה, for לְהָאִשָּׁה, 152. *a.* Note.—מַה־זֹּאת, 75.—עָשִׂית, sec. pers. fem.—הִשִּׁיאַנִי, Hiph. of נָשָׁא, with suff. ַנִי.

(14) אֱלֹהִים, followed by Pesiq, 93. No. 20.—אָרוּר, Part. passive.—מִכָּל, מִ comparative.—גְּחֹנְךָ, suff. state of גָּחוֹן, Dec. III.—תֵלֵךְ, 244. *a.*—יְמֵי, const of יָמִים.—חַיֶּיךָ, suff. state of חַיִּים.

(15) אֵיבָה, for אֵיבָה, 118; followed by Pesiq. 93. No. 20.—אָשִׁית, Fut. Kal. of שִׁית, 274. 2.—יְשׁוּפְךָ, Fut. Kal of שׁוּף, the Qamets under י being dropped, 133; lit. *bruise, crush thee*, ראֹשׁ *as to the head*, Acc. of manner, 428. *f.*—תְּשׁוּפֶנּוּ, *strike, smite*, Tav Daghesh'd, 79. 3; with epenth. suffix, 309. *d*; Qamets dropped under Tav, 133.—עָקֵב, *as to the heel*, 428. *f.* Dec. V.

'But how can the tempter here be imagined to be an *evil spirit?* What is going upon his *belly?* Who are his *seed?* And how is the seed of the woman to *bruise his head?* Or he to *strike the heel* of her seed?' Questions which have been repeatedly asked, with a seeming assurance that no satisfactory answer can be given, by those who believe that the writer means, in this narration, to describe the machinations of an evil spirit.

To these questions, we may answer, (1) That the figurative language respecting *the serpent*, is merely carried through in consistency with itself; (and this is in accordance with the demands made by the common rules of rhetoric, in respect to metaphorical language). (2) *The seed of the serpent*, or *the children of the devil*, was a common expression among the Jews, to designate those who were like him in the temper of their minds; John 8: 44. 1 John 3: 8, 10. Matt. 13: 38. Acts 13: 10. In this case, the enmity between those who resemble the tempter in character, and those who are of an opposite disposition, appears to be designated. But (3) If by *the seed of the woman* be here meant, 'Him who was born of a woman, and made under the law' (Gal. 4: 4), then does the whole passage acquire an emphatic meaning, which it is easy to understand. This is, 'That there should be enmity between the prince of darkness with all who resemble him, and the Messiah; and perhaps, also, that the latter should oppose and crush the former, while all which the former could achieve, would amount only to what may be compared with the crushing of a serpent's head on one part, and receiving a wound from it in the heel, on the other.—But as the New Testament writers have no where expressly given this interpretation to the passage in question, and we are not directly authorized to make such an

interpretation of it; I must, on the whole, acquiesce in the *general* idea, here designated by the particular imagery that is employed. I would deduce from the whole, the sentiment, that the serpent or evil spirit, instead of gaining a complete victory over our first parents, (as he designed to do), should experience disappointment, and be himself crushed as it were with mortal wounds, (see Rom. 16: 20); while he should inflict only less deadly or fatal ones, on those whom he maligns. The *manner* in which this was to be accomplished, does not seem to be definitely pointed out by the words in question.

As to the expressions, *going upon his belly*, and *eating dust*, what are these but a tropical manner of designating the humiliation of the tempter? A humiliation yet to be more generally and completely manifested, than it ever has hitherto been.

הַרְבָּה, Inf. abs. *sui generis*, 287. 2. 514. *a*.—עִצְּבוֹנֵךְ, with fem. suff., Dec. III. *e*, and 352. 1.—הֵרֹנֵךְ, Dec. I., as the Tseri is impure; for the idiom, see 569.—תֵּלְדִי, 244. *a*.—אִישֵׁךְ, with fem. suff., אִישׁ, *vir, man, husband*.—תְּשׁוּקָתֵךְ, rendered by the Lexicons, *desire, sexual passion* or *affection*; but how does this agree with the sequel? The Sept. (Alexandrine) renders it *ἀποστροφή*, *conversio*, viz. attitude of obedience, comp. Ps. 123: 2; and Aben Ezra explains it by מִשְׁמַעְתֵּךְ, *thy obedience*; which accords well with the context, and may be easily derived from שׁוּק, *to run about after any thing*, which is characteristic of a state of subjection. As to the meaning, *sexual desire*, how is this possible in Gen. 4: 7, where is it said of Abel, (or of sin), that '*his* (its) *desire*, תְּשׁוּקָתוֹ, should be unto Cain?'—יִמְשָׁל, 89.

(17) שָׁמַעְתָּ, tone on the penult, but accent (Zarqa) on the ultimate, because it is postpositive, 93. No. 13; also 95. *a*.—אִשְׁתֶּךָ, with *tone* on the penult, which changes the Sheva that would regularly be under the ת (see in Dec. XIII. *c*) into a Seghol, 148. *a*, (without a penult tone the word would be read, אִשְׁתְּךָ); but the accent, Segholta, is on the ultimate, because it is postpositive, 93. No. 8. The student may see for himself, in the frequent instances of this nature, how uncertain a guide the accents would be,

in finding the real tone of many words; comp. 95.—אֲשֶׁר צִוִּיתִ֫יךָ, [in regard to] *which,* 428. 3, *I gave thee commandment.* Of the two accents (it is the same accent repeated) here, on the verb, the former marks the penult tone, 95. *b.*—לֵאמֹר, 119. *c.* 1.—מִמֶּנּוּ, see in No. XI. v. 3.—אֲרוּרָה, fem. of אָרוּר, 323, in Par. No. III.—בַּעֲבוּרֶ֫ךָ, compound of בְּ prep., עֲבוּר prop. a noun, but used as a prep., 407. *a;* ךָ suff. with pause accent (Zaqeph Gadhol, 93. No. 7) on the penult, which turns the regular Sheva into Seghol, 148. *a.*—תֹּאכֲלֶנָּה, Fut. Kal 2 pers. sing., with נָּה epenth. suffix, 309. *d.* The composite Sheva (instead of Sheva simple) under the Kaph, is not a very usual thing; still it is nothing very uncommon, 51.—יְמֵי, plur. const. of יָמִים.—חַיֶּ֫יךָ, *Milel,* 100. *j,* remark in small type.

(18) קוֹץ, *the thorn,* generic here.—דַּרְדַּר, Dec. I., *the thistle,* lit. *a luxuriant weed,* from דָּרַר, *to grow luxuriantly;* generic here, like קוֹץ.—לָךְ in pause, for לְךָ out of pause, 408. col. לְ; לָךְ is the Dat. here 'of the person or thing for which any thing is, or is done, etc.'—וְאָכַלְתָּ, with tone on the ultimate, because of the Vav prefixed, 101. *a.*—עֵשֶׂב הַשָּׂדֶה, *the herb of the field,* i. e. fruits and vegetables. No mention is here made of flesh; and from this, most critics have supposed that the writer means to intimate, that the eating of flesh was not yet allowed to man.

(19) זֵעַת, from זֵעָה, Dec. X., because the Tseri penult is immutable. In Talmudic Hebrew, it is written זֵיעָה, which shews the true form of the word; whose root is זוּעַ.—אַפֶּ֫יךָ, 95. *b.*—תֹּאכַל, with penult tone, because the word precedes a tone-syllable, 101. *d.*—שׁוּבְךָ, Inf. with suff. 521.—מִמֶּנָּה, see in No. XI. v. 3.—לֻקָּחְתָּ in pause, Pual Praeter.—תָּשׁוּב, Fut. of verb שׁוּב.

The curse here pronounced on man, involves the idea, that henceforth the earth was to become much less fruitful than before, and also that it was to produce such shrubs and weeds, as would much retard his labour for sustenance, and render it more painful and difficult. 'The sweat of his brow,' by which his bread was to be procured, indicates strenuous labour and exertion.

So far as all these things were painful, and occasioned incon-

venience and disappointment, I consider them as much a part of the penalty, (מוֹת תָּמוּת, Gen. 2: 17), as 'the returning to dust,' which is mentioned in the last part of v. 14. Why these should so often be separated from each other, as they have been by many critics and divines, it is difficult to see. They stand connected so obviously, that I cannot persuade myself, that they do not make *one totality*. If so, then מוֹת or מָוֶת does not mean merely *the dissolution of our physical bodies*, but every kind of pain, sorrow, and inconvenience. That such may be the meaning of the word here, the common usage of the Old and New Testament clearly shews.

No. XIII. Gen. VI. 5—8.

(5) וַיַּרְא, see in No. II. v. 4.—רַבָּה, fem. of רַב.—רָעַת, fem. Dec. X., first Qamets immutable, because it is a Daghesh'd long vowel, the root being רָעַע, masc. noun, רַע, fem. רָעָה instead of רַעָה, 32. and 58.—בָּאָרֶץ, for בְּהָאָרֶץ, 152. *a.* Note.—יֵ֫צֶר with double accent, 95. *b.*—מַחְשְׁבֹת, const. plur. of מַחֲשָׁבָה, Dec. XI.—לִבּוֹ, from לֵב.—רַק רַע, *only evil;* רַע may be taken as a noun here, or as an adj. agreeing with יֵצֶר, the sense being the same in either case.—כָּל־הַיּוֹם, lit. *every day;* but the Hebrews expressed the idea of *semper, per omne vitae tempus*, ὅλην τὴν ἡμέραν, by the use of this phrase. In English we may say, *continually, without intermission, always.*

(6) וַיִּנָּחֶם, Niph. Fut., with accent retracted and final Tseri shortened, 101. *b*, and 129. *a.*—עָשָׂה, Pluperf. 503. *b.*—בָּאָרֶץ, as in v. 5.—וַיִּתְעַצֵּב, Hith. Fut., the tone is not retracted here, because the penult syllable is not *simple*, 101. *b* in e. g. God is here spoken of in a manner altogether ἀνθρωποπαθῶς. But this is nothing strange; for the same thing may be said of very many expressions, in all parts of the Old Testament and of the New.

(7) אֶמְחֶה, Fut. Kal. 1 pers. sing. of מָחָה; אֶמְ not אִמְ, because of the Guttural א, comp. in 138.—בָּרָאתִי, 95. *b.*—מֵעַל, 407. *f.*—מֵאָדָם, i. e. מִן אָדָם, 406, *from man*, viz. 'beginning from man or with man, I will destroy עַד־בְּהֵמָה, *unto beast*, unto reptile,' etc, i. e. destruction shall extend from man unto beast,

etc.—הַשָּׁמָיִם, in pause.—נִחַמְתִּי, Piel, with Dagh. Hhireq under the נ, 232. *b*.—עֲשִׂתִם, with Yodh omitted after the ת, 211. *b*, and 63.

No. XIV. Gen. VI. 13—22.

(13) קֵץ, Dec. VII., const. state.—לְפָנַי, suff. of פָּנִים, used as a prep. here. Meaning: 'I have determined that all flesh shall come to an end, be destroyed.'—הָאָרֶץ and חָמָס both in the Acc. governed by מָלְאָה, 511, also 509. in e. g.—מִפְּנֵיהֶם, *by them*, the original sense of פְּנֵי being lost, and the compound word becoming a mere preposition.—הִנְנִי, with Dagh. forte omitted in the first נ, 73. Note 3, from הִנֵּה; it takes a *verbal* suffix, 410. Note, comp. 313.—מַשְׁחִיתָם, Part. Hiph. with suff. ָם, used as a Fut. in *-rus*, 529.—אֶת, *on* or *in;* so this prep. clearly means in 1 K. 9: 25. Ps. 67: 2 (comp. Ps. 31: 17), 1 Sam. 7: 16. '*On* or *in* a place, where something is done or happens,' is a sense which Gesenius assigns to it in his Lexicon. If, however, אֶרֶץ be taken here for *what it contains*, viz. animals, vegetation, etc., then there will be no need of this peculiar sense of אֶת, but מַשְׁחִית may be understood before it, and we may translate, *I will destroy them*, [and I will destroy] *the earth*. So the Seventy, Onkelos, Aben Ezra, and others; but the Syriac Version has ܥܠ ܐܪܥܐ, *on the earth*.

(14) עֲשֵׂה, Imp. Kal.—תֵּבַת, const. of Dec. X., with penult vowel immutable, as it involves an implied Quiescent; which appears in the Chaldee form, תֵּיבוּתָא, and also in the Arabic.—עֲצֵי, const. plur. of עֵץ.—גֹּפֶר, a ἅπαξ λεγόμενον, prob. (from its similarity to כֹּפֶר, *pitch*, *tar*, and from the nature of the case here), *turpentine-tree*, *pitch-tree;* perhaps a species of the fir, or of the cedar.—קִנִּים, *nidos*, *small cells, habitacula divisa*, like the nestling places for doves, in which each of the animals was to be included. It is the Acc. of manner here, 428. 2.—וְכָפַרְתָּ, Fut. sense. 209.—אֹתָהּ, 408. אֵת Acc.—מִחוּץ, מ with Daghesh'd Hhireq, 58.—בַּכֹּפֶר, for בְּהַכֹּפֶר, 152. *a*. Note.

(15) וְזֶה—אֹתָהּ, *and this* [is] *what thou shalt make it*, i. e. and thus shalt thou make it.—שְׁלֹשׁ, const. state, 457. *a*.—מֵאוֹת, 461.

—אַמָּה, sing. 461.—אֹרֶךְ, before it יִהְיֶה *shall be*, is implied, 554. —חֲמִשִּׁים אַמָּה, 459.—רָחְבָּהּ, suff. of רֹחַב.—שְׁלֹשִׁים אַמָּה, 459. —קוֹמָתָהּ. suff. state of קוֹמָה, Dec. X.

(16) צֹהַר, *light*, *opening for the light*, *window;* probably a *generic* noun here. Some translate it *covering;* but without the support of the *usus loquendi*.—לַתֵּבָה, for לְהַתֵּבָה.—וְאֶל־אַמָּה, *to, even to, unto, a cubit;* i. e. a cubit in dimension shalt thou make it. But the expression is very obscure, and this may not be the meaning. If it is not, however, I am ignorant of it.—תְּכַלֶּנָּה, Piel. Fut. 2d pers., from כָּלָה, with epenth. suffix, 309. *d;* the suff. is fem., which indicates, of course, that צֹהַר, to which it relates, is of the fem. or comm. gender, 321.—מִלְמַעְלָה, Dagh. omitted in ל, 73. Note 3; lit. *in respect to height*, or *on, in, the upper part*, viz. of the ark; for the word is susceptible of either sense. Which was the one designed by the writer, it would be difficult indeed now to determine. Schultens and Rosenmueller suppose, that צֹהַר means the *deck* or *covering* of the ark (like the Arabic ظهر *dorsum*), and that direction is here given to elevate this deck one cubit in the middle part, in order that it might easily throw off the water which would fall upon it. But how this can be drawn from the expressions in our text, I am not aware.—וּפֶתַח, *and a door;* which renders more probable the exegesis given to צֹהַר above.—צִדָּהּ, from צַד, Dec. VIII. *c.* All the forms of it with increase at the end, take short Hhireq under the Tsadhe, instead of the Pattahh in the ground-form; see 376. 2.—תָּשִׂים, Fut. Kal from שִׂים, 274. 2.—תַּחְתִּיִּם, for תַּחְתִּיִּים, 63; Dec. VIII., comp. 325. e.g. 2; lit. *lower*, i. e. the lower tier of apartments.—שְׁנִיִּם, form the same as in תַּחְתִּיִּם, lit. *second*, i. e. the second or middle tier of apartments.—שְׁלִשִׁים, Dec. I. from שְׁלִישִׁי, but not, like the others, doubling its last letter in the plural; comp. 325. e.g. 2.—תַּעֲשֶׂהָ, ֶהָ suff. 309. *c;* see also 313.

(17) וַאֲנִי, וַ 152. *c.* 1; for the expression of the pronoun here, see 527. *a.*—הִנְנִי, see on v. 13 above.—מֵבִיא, Hiph. Part. in Par. XX.—לְשַׁחֵת, Inf. Piel, 522.—אֲשֶׁר־בּוֹ, *in which*, 478. *a.*—יִגְוָע, in pause, with regular medial ו; see in 271. *b.*

(18) וַהֲקִמֹתִי, for הֲקִימוֹתִי, see 65; Fut. sense, 209, being connected to preceding verbs or participles with a Fut. sense.—אִתָּךְ, in pause, 408. אֵת Acc.—וּבָאתָ, Par. XX., Fut. sense, 209.

(19) הָחַי, הָ article, having Qamets here before ח, contrary to the usual custom, see 152. *a.* 3.—תָּבִיא, *cause to go in, introduce.*—לְהַחֲיֹת, for לְהַחֲיוֹת, 63, Inf. Hiph. of חָיָה, lit. *for the preserving of life.*—יִהְיוּ, Methegh, 87. *d.*

(20) מֵהָעוֹף, מֵ prep.; הָ art. 152. *a.* 2.—לְמִינֵהוּ, ֵהוּ suff. 336. *b.*—אֵלֶיךָ, prep. אֶל in the form of a noun plural, 407. *b*, i. e. with a suffix attached to it, such as nouns plural receive, viz. ֶיךָ.—לְהַחֲיוֹת, see in v. 19, written *plenè* here.

(21) קַח, Imp. of לָקַח.—יֵאָכֵל, Methegh, 87. *e*; lit. *which should be eaten,* 504. *i.*—וְאָסַפְתָּ, Fut. sense, 209.—וְהָיָה, the same.—לָהֶם, 408. לְ.—לְאָכְלָה, Dat. after הָיָה *to become,* which is the usual construction.

(22) וַיַּעַשׂ, apoc. Fut. Kal, 283. *y.*—כֵּן עָשָׂה, *so did he,* a repetition of the preceding assertion, which increases the intensity of it, (comp. 438. *d*); it being as much as to say, 'Noah did exactly according to all which God had commanded him.'

No. XV. Gen. VII. 7—24.

(7) מִפְּנֵי, *from, from before,* compounded of פָּנִים and מִן.

(8) מִן, *of, out of,* a partitive prep. signifying *a part* or *portion of.*—הַטְּהוֹרָה, art. 414. 1.—אֵינֶנָּה, אֵין with verbal suff. ֶנָּה, which suff., with the preceding אֲשֶׁר 478, makes the relative *which,* while אֵין makes the negative verb, *is not.*—הָאֲדָמָה, with Soph Pasuq after it, 93. No. 1; wrongly here, as the sentence plainly is not completed; comp. 96.

(10) לְשִׁבְעַת, const. state of שִׁבְעָה, 457. *a*; lit. *after a heptade of days.*—וּמֵי, וּ *that*; מֵי, const. of מַיִם.

(11) בִּשְׁנַת שֵׁשׁ מֵאוֹת, lit. *in the year of six hundred,* 461; שְׁנַת, const. of שָׁנָה, Dec. XI.—שָׁנָה, i. e. בְּשָׁנָה, 559.—לְחַיֵּי, לְ, as sign of the Gen., 421. *b*; i. e. the years which had respect to the life of Noah, which were computed by Noah's age, comp. 421. Note.—בַּחֹדֶשׁ, for בְּהַחֹדֶשׁ.—הַשֵּׁנִי, i. e. in November; for before the Israelites left Egypt, they began their year with October,

called Tisri.—בְּשִׁבְעָה־עָשָׂר, see in Par. XXVIII., B. No. 17; also see 458.—לַחֹדֶשׁ, for לְהַחֹדֶשׁ; used as a Gen. here, see on לְחַיֵּי in v. 11. above.—בַּיּוֹם הַזֶּה, on the very same day, בַּיּוֹם for בְּהַיּוֹם.—מַעְיְנוֹת, const. fem. form, plur. of מַעְיָן, Dec. H. The plur. is as those of Dec. XI.; see 327. 2.—אֲרֻבֹּת, plur. of Dec. X. —נִפְתָּחוּ, 146.

(12) אַרְבָּעִים, 459.

(13) עֶצֶם, *self-same*, lit. *bone, substance, body*; applied to *things*, not to persons, 475. 2. *d.*—שְׁלֹשֶׁת, const. state, 457. *a.*

(14) כָּל־כָּנָף, lit. *of every wing*, or, *every winged creature*, in apposition with צִפּוֹר.—אֶל־הַתֵּבָה, *into the ark*.

(15) שְׁנַיִם שְׁנַיִם, 438. *b.*—אֲשֶׁר־בּוֹ, 478. *a.*

(16) בַּעֲדוֹ, בְּעַד prep., *behind, after*, 506.

(17) וַיִּשְׂאוּ, for וַיִּשְׂאוּ, 73. Note 3, Fut. Kal of נָשָׂא.—וַתָּרָם, *văt-tā-rŏm*, 208. Note 2, Fut. Kal of רָמַם.—מֵעַל, 407. *f.*

(18) וַתֵּלֶךְ, 208. Note 2, Fut. fem. from יָלַךְ.

(19) מְאֹד מְאֹד, 456. *a.*—וַיְכֻסּוּ, Pual Fut. of כָּסָה; וַ without Dagh. after it, 208, in e. g.—הֶהָרִים, instead of הֶהָרִים, 142. *a.* —אֲשֶׁר תַּחַת כָּל־הַשָּׁמַיִם, i. e. over all the earth.

That the writer here means to express the idea of *universality*, is clear. The evidences of this fact are now multiplying, in consequence of the progress of geological science. A multitude of phenomena are found to exist, which can be accounted for in no way, so probably and so easily, as by the supposition of a deluge, such as is here declared to have existed.

The student, who is desirous of pursuing the very interesting subject here introduced, may find notices of tradition among heathen nations respecting the flood, in Josephus, Antiqq. I. Cap. 4. edit. Colon.; Eusebius, Praep. Evangelica. IX. 12; Ovidii Metamorph. I. 270 seq. Grotius, de Veritate I. § 16 not. Stillingfleet, Origg. Sac. III. 14. § 8; also in Faber's Horae Mosaicae, and Bryant's Mythology. Those who wish to see the subject geologically treated, are referred to Buckland's Reliquiae Diluvianae, and the works there cited.

(20) חֲמֵשׁ עֶשְׂרֵה אַמָּה, 460.—מִלְמַעְלָה, with tone on the penult, (the same in No. 14. v. 16); the ־ָה therefore is *local*, 100.

i, and the ground form is מַעַל, an apoc. form of מַעֲלָה.—וַיְכַסּוּ, see in v. 19.

(21) וַיִּגְוַע, Vav regular, 271. *b*.—בָּעוֹף for בְּהָעוֹף, בַּבְּהֵמָה for בְּהַבְּהֵמָה, בַּחַיָּה for בְּהַחַיָּה, 152. *a*. Note. For the use of the article here, see 412. *b*; and so for the words which follow.

(22) אֲשֶׁר . . . בְּאַפָּיו, *in whose nostrils*, 478.—נִשְׁמַת רוּחַ חַיִּים, lit. *the breath of the spirit of life*, i. e. life by animated breathing. —מִכֹּל, מִ (מִן), *belonging to, consisting of*, viz. all belonging to the animals living upon dry land.—בֶּחָרָבָה (for בְּהֶחָרָבָה), Dec. XI. The Qamets under ח is immutable, as the form is a substitute for חָרְבָה, 56. For Seghol under ב, see 142. *a*.—מֵתוּ, with final Tseri, from מוּת, 270. *a*. 1. Par. XIII.

(23) וַיִּמַּח (as the form is) belongs to apoc. Fut. Niph., for וַיִּמָּחֶה, from מָחָה; וַיִּמַּח because of the Guttural ח, 113, instead of וַיִּמַּח the regular apoc. form independently of the Guttural, 285. 3.—אֶת־כָּל־הַיְקוּם, Nom. case, 427. Note 2. For the omission of Dag. after the art. הַ, in הַיְקוּם, see 152. *a*. 5.—The better text of the above phrase, reads וַיִּמַח, without Dagh. forte in מ, apoc. Fut. Kal; and adopting this, יְהוָֹה, or הַמַּבּוּל will be the Nom. implied, and אֶת־כָּל־הַיְקוּם will be in the Acc. governed by וַיִּמַח. This is the preferable method of explaining the phrase.

מֵאָדָם עַד־בְּהֵמָה, lit. *from man to beast*, i. e. including both man and beast; and so of the rest which follow.—וַיִּמָּחוּ, Fut. Niph.—וַיִּשָּׁאֶר, penult tone, Fut. Niph. 101. *b*.—בַּתֵּבָה, for בְּהַתֵּבָה, Beth with Dagh. lene, 79. 3.

(24) מְאַת, const. of מֵאָה, Dec. XI., 461.

The objection made against the possibility of a deluge which would cover the highest mountains, and be universal, is, that 'there is not sufficient provision in the constitution of the atmosphere, or of the world, for such an occurrence; as such a quantity of water could in no way be generated.' The answer is, that though natural causes may not account for such an occurrence, the God who *made* the world, could deluge it with the waters of

the ocean. Accordingly, in v. 11 above, it is said, that 'the fountains of the תְּהוֹם, *the great deep*, *the ocean*, were opened [נִבְקְעוּ],' as well as 'the windows of heaven;' i. e. the ocean overflowed, while the rain descended in vast quantities. That the occurrence, after all, was of a miraculous nature, I should not wish to deny. And considering it in this point of view, it is easy to see, that the cause can never be shewn to be inadequate to produce the effect. We may believe the truth of the narration, on the authority of Moses, and because the globe now exhibits striking proofs that an event like the one in question has happened. Who will shew us valid reasons for disbelieving the whole account, or for explaining it as a mere *μύθος*?

No. XVI. Gen. VIII. 1—20.

(1) וַיַּעֲבֵר, apoc. Fut. Hiphil.—רוּחַ, *wind*, the literal and primary sense of the word.—וַיָּשֹׁכּוּ, Fut. Kal of שָׁכַךְ.

(2) מַעְיְנֹת, No. XV. v. 11.

(3) וַיָּשֻׁבוּ, Fut. Kal of שׁוּב; for שֻׁ, see 41.—מֵעַל, *from on*, *from off*, 407, *f.*—הָלוֹךְ וָשׁוֹב, Inf. abs., 514. *c; continually receding*, viz. into the תְּהוֹם.—וַיַּחְסְרוּ, 225.—מִקְצֵה, Dag. omitted in ק, 73. Note 3; קְצֵה const. of קָצֶה, Dec. IX.—מְאַת, in No. XV. v. 24.

(4) וַתָּנַח, 3 fem. apoc. Fut. of נוּח, 270. 3. *Fut. apoc.*—בַּחֹדֶשׁ, for בְּהַחֹדֶשׁ.—יוֹם, 458.—לַחֹדֶשׁ, Gen. 421. *b.*—הָרֵי, const. plur. of הַר, used in the same sense as the sing. number, 437. 3.—אֲרָרָט, *Ararat*, which still bears the same name.

'The tradition that the ark of Noah lodged here, when the waters of the flood subsided, is confirmed,' (says Rosenmueller in his Alterth. I. 257), 'by the most weighty testimony of antiquity, and is one of the oldest which has reached us.' The Persians in the neighborhood call it Kuhi Nuach, *mountain of Noah*. It is one of the loftiest mountains in all the eastern world, rising from a plain in Armenia, not far from Erivan its capital, and elevating its summit above the region of snow to that of eternal ice, which glitters fearfully under the burning sun of summer. The magnitude of the peak is constantly increasing, in consequence of the

continual accession of ice. No one has ever ascended it; and its steepness, with the ice upon its summit, renders ascent impossible.

The fact that the ark of Noah rested here, favours the conclusion which was made above, that the original location of man was in the region of Armenia.

(5) הָלוֹךְ וְחָסוֹר, Inf. abs., 514. *c.*—בָּעֲשִׂירִי, *on the tenth*, viz. month.—אֶחָד, 551. Note.—נִרְאוּ, Niph. of רָאָה.

(6) מִקֵּץ, *after the close.*—חַלּוֹן, probably the same as צֹהַר in No. XIV. v. 16.—עָשָׂה, Pluperf. 503. *b.*—וַיֵּצֵא יָצוֹא וָשׁוֹב, *and it went forth, going and returning*, 514. *c*, i. e. it continued to go out and return, until etc.—יְבֹשֶׁת, fem. Inf. of יָבֵשׁ, 247. *b.*

(8) אֶת־הַיּוֹנָה, use of אֵת with the Acc. and article, 427. Note 1. For the article הַ, in this case, see 412. Note 2.—מֵאִתּוֹ, lit. *from with*, 407. *f.*—לִרְאוֹת, 522.—הֲקַלּוּ, הֲ interrog.; קַלּוּ, Praet. Kal. of קָלַל.

(9) מָצְאָה, 3 pers. fem., for Methegh, see 66 in e. g., also 87. *c.*—מָנוֹחַ, Dec. III.—וַתָּשָׁב, *văt-tā-shōbh*, short *O*, apoc. Fut. fem. of שׁוּב, with tone retracted and final syllable shortened, 208. Note 2.—וַיִּקָּחֶהָ, Fut of לָקַח, with Vav conversive, and with suff. ־ֶהָ, 309. *c.* For the form יִקַּח, see in 312. 5.

(10) וַיָּחֶל, apoc. Fut. Hiph. of חוּל, with tone retracted, and final vowel shortened, 208. Note 2.—שִׁבְעַת, 457. *a.*—אֲחֵרִים, irreg. plur. of אַחֵר, which has a Pattahh Daghesh'd, 58, and therefore immutable. The plur. אֲחֵרִים must therefore derive its form from אָחֵר.—וַיֹּסֶף, apoc. Fut. Hiph. of יָסַף, with tone retracted and vowel shortened, 208. Note 2.—וַיֹּסֶף שַׁלַּח, lit. *and he added to send*, i. e. he sent again, 533.

(11) לְעֵת, *at the season*, so לְ before a noun indicating time often signifies.—עֲלֵה, const. of עָלֶה, Dec IX.—טָרָף, *fresh, recent, verdant.*—קַלּוּ, see on v. 8.

(12) וַיִּיָּחֶל, peculiar Fut. Niph. of יָחַל, 247. *e.* 1. יָסְפָה שׁוּב, 533.

(13) אַחַת (for אַחֶדֶת, 107. 2), fem. agreeing with שָׁנָה implied. The whole phrase is thus, *In the first* [year] *and the six hundreth year.*—שֵׁשׁ־מֵאוֹת, 461, viz. of the life of Noah; comp. Gen. 7:

11.—ראשון (for רִאשׁוֹן 118), *on the first*, i. e. month.—בְּאֶחָד, *on the first*, i. e. day, 551. Note.—וַיָּסַר, Fut. apoc. Hiph. of סוּר; for Pattahh under ס, see 270. *c.* 3, *Fut. apoc.* with Guttural.—אֶת־מִכְסֵה, אֶת without the article expressed, seemingly contrary to 427. Note 1. *a;* but not in reality so, for the article is here implied, see 413. 2.—וַיַּרְא, see on Gen. 1: 3.—פְּנֵי, const. plur. used for singular, because it has no sing. form.

(14) בְּשִׁבְעָה וְעֶשְׂרִים, 460.

(16) צֵא, Imp. of יָצָא, 244.

(17) בָּעוֹף for בְּהָעוֹף; and so of the nouns that follow.—הָרֹמֵשׂ, הָ as a pronoun, 412. Note 1.—הַיְצֵא, Imp. Hiph. of יָצָא, 247. *g.* 2. The reference (*) is to a Masoretic reading at the bottom of the page, viz. הוצא, i. e. הַיְצֵא, instead of the usual הוֹצֵא.—וְשָׁרְצוּ, made Fut. by וְ after an Imperative, 209, and then this Fut. has the sense of an Imperative, 201. Note; so also, וּפְרוּ; וּרְבוּ, which follow.

(19) לְמִשְׁפְּחֹתֵיהֶם, suff. plur. of מִשְׁפָּחָה, Dec. XI. *g.*

(20) וַיִּבֶן, apoc. Fut. of בָּנָה, 283. *γ.*—מִזְבֵּחַ, Dec. VII. *d.*—וַיַּעַל, 283. *γ. g.*—עֹלֹת (עוֹלוֹת 65) plur. of עֹלָה.—בַּמִּזְבֵּחַ, for בְּהַמִּזְבֵּחַ.

That the whole narration respecting the deluge has been regarded, and is still considered, by many critics, as a story which is partly *μῦθος* and partly fact, need scarcely be said, after the details which have been exhibited above, respecting opinions relative to the creation of the world, and the original condition of man. That a partial inundation, probably an extensive one, over some one of the widely extended plains of the East, very anciently took place, is generally conceded. The extent which our author assigns to it, is regarded as a fictitious supplement to the story made by tradition, or as resulting from the mistaken views of the writer himself. That difficulties can be easily suggested, relative to an occurrence of this nature, no one will deny; but that the event was impossible, or even improbable, (considering the evidence of it afforded by the present condition of our globe), cannot in any way be made out.

As to all the questions which can be raised, relative to the form of the ark, the possibility of immuring in it all the various kinds of animals which water would destroy, and of supporting them there for so long a time; it is plain that they must be matters of speculation merely. In regard to the beasts going into the ark, it is evident, that the whole occurrence is regarded by our author as a miraculous one; and admitting the truth of this, there is an adequate reason or cause for all the occurrences which took place. The vast quantities of relics, belonging to animals of the *tropical* regions, which are now found in high northern latitudes, shew that some mighty engine of destruction, like that of the deluge, must have sometime been in operation; and the removal to so great a distance, of animals that are indigenous to the southern climate, shews that the agent must have been a water-flood. We may, therefore, believe the account of Moses; at least we may do it, until something more probable, and better authenticated, shall be substituted for it. And this is not an event which is likely to happen.

No. XVII. Gen. XI. 1—9.

(1) שָׂפָה, lit. *lip*, but here signifying *language*; as in Is. 19: 18, 33: 19. Zeph. 3: 9. Ps. 81: 6.—אֶחָת, (instead of אַחַת); the pause accent changes the Pattahh under ח into Qamets, 144, and then this occasions the preceding Pattahh to become Seghol, 142. *a.*—אֲחָדִים, plur. of אֶחָד (אַחַד), and used as plur. merely for the sake of agreement with a plur. noun which it qualifies.

The sentiment here plainly is, that all the earth (or all the land) spoke one and the same language. The repetition of the idea, by adding דְּבָרִים אֲחָדִים, is designed to express as much as to say, 'exactly the same language,' 438. *d*, and Note. Vitringa and others construe שָׂפָה אֶחָת, as meaning 'unity of purpose or design;' but Perizonius, in his *Origines Babylonicae*, Cap. IX., has sufficiently refuted all such interpretations.

(2) בְּנָסְעָם, Inf. of נָסַע, with suff. ־ָם, see in Par. XXII.; *when they removed*, 521. *a.*—מִקֶּדֶם, either *eastward*, or *from the east*. The word may mean either; and there is nothing in the

context, which will certainly determine. Ararat in Armenia, where the ark lodged, lies *north* of the country of Babylon; but as the original settlers of the eastern countries were wandering shepherds (Nomades), it is impossible to say which way the great body of them had travelled, before they came to the plains of Shinar.—בְּבִקְעָה, Dec. XII., properly a *valley, intervale;* but also, *a low plain*, as in Syriac and Arabic.—וַיֵּשְׁבוּ, with accent on the penult, 101. *d*, from יָשַׁב.

(3) אִישׁ אֶל־רֵעֵהוּ, lit. *man to his companions*, i. e. each to the other, or, to one another; רֵעֵהוּ, plur. suff. of רֵעַ, for רֵעָיו, 336. Note 4. 1. The Tseri of the ground-form is immutable.—הָבָה, Imp. parag. of יָהַב, with accent (Yethibh) on the penult, but tone on the ultimate, 100. *h*, the accent being praepositive. The Imp. without parag. ־ָה is הַב. It is used as a kind of interjection here, like *age, agedum*.—נִלְבְּנָה, 1 pers. plur. Fut. Kal of לָבַן, with ־ָה paragogic, 205.—לְבֵנִים, fem. gender, with a fem. singular, לְבֵנָה, 322. The two words together must be rendered, *Let us make brick;* a literal translation in Latin would be, *Laterificemus lateres*.—נִשְׂרְפָה, Fut. parag. as above.—לִשְׂרֵפָה, Dec. X., the Tseri being impure, lit. *to a brand*, or *with a burning*, i. e. 'Let us burn them thoroughly.'—לְאָבֶן, the asterisk refers to a note at the bottom, קמץ בז׳, i. e. *Qamets with Zaqeph*, marking the effect of this accent in prolonging the Seghol in the word אֶבֶן, 144, comp. 149.—וְהַחֵמָר, where the first accent, Munahh, stands in the place of a Methegh, 87. Note 3. The *bitumen*, which is designated by this word, is common in all the plain of the Euphrates, and floats on the surface of standing water, in small ponds, marshes, etc. It makes a mortar, which in time becomes harder than the brick itself, and seems to be imperishable.—לַחֹמֶר, for לְהַחֹמֶר.

(4) נִבְנֶה, 1 plur. Fut. Kal.—לָּנוּ, Dagh. in Lamedh, 75. *a*—בַשָּׁמַיִם, Beth Raphe, 80. Meaning: 'Whose top shall be exceedingly elevated.'—נַעֲשֶׂה־לָּנוּ, the like forms as in נִבְנֶה־לָּנוּ.—נָפוּץ, 1 pers. plur. Fut. Kal of פוּץ, *lest we scatter ourselves*, or *be scattered*, 181. Note 2.

(5) וַיֵּרֶד, from יָרַד, 208 Note 2.—לִרְאֹת, 63.—בָּנוּ, with

tone on the ultimate as a verb; but בָּנוּ would be a prep. and a pronoun, signifying *with us*. In such cases, the accents not unfrequently answer a good purpose.

(6) לְכֻלָּם, כֹּל with suff. ־ָם.—הַחִלָּם, ־ָם suff. pronoun; הַחִל, Inf. Hiph. of חָלַל; regularly it would be הָחֵל, but the final Tseri is shortened on account of the tone being thrown forward upon the suffix, 129. *a*, while the ה retains Pattahh, contrary to analogy, which would make the form to be הֶחִלָּם; see 133. *a*. As to the Daghesh in ל, see 258.—וְזֶה הַחִלָּם לַעֲשׂוֹת, *and this is their commencing to operate*, or, *the commencing of their operation*.—לֹא, יִבָּצֵר מֵהֶם, *there shall not be cut off from them*, i. e. one shall not hinder, 500. Note 2.—כֹּל אֲשֶׁר *all which*. Both phrases together mean: 'They will not be restrained as to all which, etc.'—יָזְמוּ, from זָמַם, 266.

(7) נֵרְדָה, parag. Fut. 1 pers. plur. of יָרַד. For the use of the *plural number*, see on Gen. 1: 26 above.—נָבְלָה, the like form from בָּלַל, 266.—שְׂפַת, plainly meaning, *language*.—רֵעֵהוּ, see on v. 3. above.

(8) וַיָּפֶץ, apoc. Fut. Hiph. of פּוּץ, with retracted tone.—לִבְנֹת, 63.

(9) בָּבֶל, for tone, see 141. Note 2. The word is probably a contraction, from בַּלְבֵּל, *confusion*, or *to confound*.—הֱפִיצָם, Hiph. Praet. of פּוּץ, with suff. ־ָם; for the dropping of Tseri under the ה, see 133. *a*.

It has been a very general opinion in times past, that the origin of diverse languages among men is to be found in this occurrence. But facts seem strongly to militate against this, as a principal cause. From the earliest times, down to the present hour, hither Asia has almost all spoken a language which is radically the same. Wherever Abraham travelled, he understood the language of the people with whom he met. We may then with great probability suppose, that the *confusion* here mentioned was but temporary in its effects, continuing only until the purpose for which it was designed had been accomplished, viz. the scattering abroad, so as to people different countries, those who intended to

cluster in one great city. It was thus, that Providence made provision for the peopling of extensive regions; and the design of counteracting this, appears to have been the criminality of the men who purposed to build Babel. Their pride and ambition also, in endeavouring to acquire fame (שֵׁם), were offensive in the sight of heaven. Still, as the punishment in this case is comparatively light, their sin does not seem to be treated as of a very heinous character.

That the diversity of languages, among the whole race of man, can not be charged upon the building of Babel as its *direct* cause, would hardly seem to require proof. Still, as the occurrences on this occasion, gave rise to the separation of men from each other; and this eventually became the indirect occasion of great diversity in language; it is not without *some* reason, that this diversity is attributed to the building of Babel. The diversity of language, as it now exists, is one of the most difficult problems for the philosopher or the divine to solve. No satisfactory theory, in all respects developing an adequate and probable cause, has yet, so far as I know, been proposed by any writer, who has speculated on the subject of language.

The gift or faculty of speech, may be regarded as natural to man; as much a part of his nature as intelligence and reason. The power of forming sounds, is, from its very nature, almost boundless in extent and variety. Hence the very different sounds which are adopted as the medium of communication between men. Accident, climate, even the physical power of enunciation, with the passions and affections, all have an influence on the sounds, which are employed as signs of ideas or of feelings. Of course, the modification of these is subject, as experience shews, to perpetual change. Let a colony go out from a savage tribe, and remain entirely separate for several centuries, and the language of each will be scarcely intelligible to the other. Still, even examples like these do not account for such radical differences as exist, for example, between the Chinese and the Shemitish languages; or between the latter and the Scythian or Tartar

tongues. A part of this great problem, therefore, still remains without any satisfactory solution.

No. XVIII. Gen. XII. 1—4.

(1) לֶךְ, Imp. of יָלַךְ, reg. לֵךְ, but before Maqqeph, לֶךְ, 89.—לֶךְ־לְךָ, lit. *go for thyself*, i. e. *go;* for the form of expression, see 545. The idiom is freqnent in the Shemitish languages. In a similar manner, we say in English, 'Away with yourself.'—אַרְצְךָ, *thy country.*—מִמּוֹלַדְתְּךָ, *from thy native place*, put elliptically for אֶרֶץ מוֹלַדְתְּךָ, *thy native land.*—אֶל־הָאָרֶץ, *to the land.*—אַרְאֶךָּ, ךָּ epenth. suffix, 309. *d;* אַרְאֶה, Fut. Hiph. of רָאָה, which loses its final syllable and vowel, when it takes a suffix, 313.

(2) וְאֶעֶשְׂךָ, Methegh, 87. *b;* for vowels, 226.—לְגוֹי, 507. *b.*—וַאֲבָרֶכְךָ, 129. *a.*—וַאֲגַדְּלָה, with parag. ה, 205.—שְׁמֶךָ, 148. *a.*—וֶהְיֵה, Imp. in form, Fut. Kal in sense, *thou shalt be;* for Methegh, 87. *d;* for the use of the Imp. as Future, 505. *b.* 2.

(3) מְבָרְכֶיךָ, lit. *thy blessers*, Part. Piel, suff. plural.—מְקַלֶּלְךָ, *him who curseth thee*, i. e. every one, or any one, who curseth thee, the sing. being used *generically;* Part. Piel of קָלַל; as to tone and penult vowel, 129. *a.*—אָאֹר, Fut. Kal of אָרַר.—וְנִבְרְכוּ, Niph. Praet., 209.

(4) דִּבֶּר, Piel, 214. 1.—בֶּן etc., lit. *the son of* 5 *years and of* 70 *years;* the usual method in which the Hebrew describes the age of any person.—בְּצֵאתוֹ, Inf. fem. of יָצָא, with suffix, צֵאת for צֵאֶת, 119. *c.* 3, also 521.—מֵחָרָן, *from Haran*, a town in Mesopotamia.

There is a chronological difficulty respecting the departure of Abraham from Haran, to which it may be proper to advert. In Gen. 12: 26, it is said that Terah begat Abraham, at the age of 70; in Gen. 12: 4, that Abraham left Haran, at the age of 75; which added together make the age of Terah then to be 145. But in Gen. 12: 32, Terah is said to have lived 205 years; yet Stephen, Acts 7: 4, says, that 'Terah was dead when Abraham left Haran.' As the Hebrew text now stands, this emigration of Abraham happened 60 years before the death of Terah.

The Samaritan Codex, however, reads 145, in Gen. 12: 32, which exactly agrees with the account of Stephen, and also of Philo Judaeus, who says, τελευτήσαντος δὲ αὐτῷ τοῦ πατρὸς ἐκεῖσε .... μετανίσταται, i. e. Abraham left Haran, when his father was dead; De Migrat. Abram. p. 463.

The difficulty can be solved, only by supposing that the Samaritan Codex has preserved the correct reading, (which seems to be confirmed by the authority of Stephen and of Philo), and that there is an error in the Hebrew of Gen. 12: 32; or, that Stephen merely adopts the mode of reckoning, in regard to the departure of Abraham from Haran, which was customary among the Jews of that day. See Kuinoel on Acts 7: 4. The effort of Jarchi and others to solve the difficulty, by alleging that Gen. 12: 32 refers only to the *moral* death of Terah, because he was an idolater, hardly deserves a serious notice. Was he not *morally dead*, as an *idolater*, long before the departure of Abraham?

In regard to the nature of the promise here made to Abraham, it is only general. In v. 2, there is an assurance of a numerous offspring, 'I will make of thee a great nation;' of much prosperity, 'I will bless thee;' and of great renown among the nations, 'I will make thy name great, and thou shalt be a blessing,' i. e. a subject of praise or of blessing. In v. 3 is an assurance, that the friends of the posterity of Abraham shall be regarded with approbation, and their enemies with dislike, 'I will bless them who bless thee, and curse him who curseth thee.' There is a further and general assurance, that in Abraham, (including of course his descendants), all nations should be blessed. I understand this as a prophetic intimation, in very general terms, respecting the Messiah, "who was the son of David, the son of Abraham." In what respect have the descendants of Abraham been a blessing to all nations, or can they be, unless in the one which this interpretation supposes? Comp. the sentiment of Paul, in Gal. 3: 14—18. Whether Abraham understood the nature or extent of this promise, when it was first made, may be questioned. But it cannot be shewn that he *did not;* and perhaps not fully, that he *did.* Yet the fact, that he left his native country, in consequence of

this call from heaven, shews that he had a strong expectation of future blessings of some kind or other.

No. XIX. Gen. XV. 1—6.

(1) אַחַר, accent Pesiq, preceded by Munahh, 93. No. 20.—הַדְּבָרִים, *matters, affairs, transactions.*—אָנֹכִי, 469.—מָגֵן, Dec. VIII. *h*, with impure Qamets.—לָךְ, in pause 408. לְ.—הַרְבֵּה, 403. *d*.

(2) אֲדֹנָי, 437. 2.—מַה־תִּתֶּן, 75. *a*; תִּתֶּן, 89.—וְאָנֹכִי, וְ *for, since.*—הוֹלֵךְ, 527. *a*.—מֶשֶׁק, a *ἅπαξ λεγόμενον*, prob. it means *possession*, and is derived from the obsolete מָשַׁק = مَسَكَ, *to possess. Son of possession* means, *possessor*, 444. *d*; and here, *possessor of my house*, in other words, *my heir.*—הוּא, *is this*, 469.—דַּרְמֶשֶׂק=דַּמֶּשֶׂק, 1 Chron. 18: 5, 6; see 107. 1. *c*. The peculiar word מֶשֶׁק, in the first clause, appears evidently to have been selected, in order to make a paronomasia with דַּמֶּשֶׂק in the latter clause. This last word here means, *a Damascener, one belonging to Damascus.*

(3) נָתַתָּה, with ה parag., 254. *c*. Note.—יוֹרֵשׁ, Fut. in *-rus*, 529.

(4) יִירָשְׁךָ, 244. *b*; for Qamets, 130. *a*.—אֲשֶׁר, *he who.*—מֵעֶיךָ, suff. plur. of מֵעִים, with Tseri impure.—יִירָשֶׁךָ, 148. *a*.

(5) הַחוּצָה, with art. and ה local.—הַבֶּט, Imp. Hiph. of נָבַט, 89.—הַשָּׁמַיְמָה, with ה local, tone on penult, 100. *i*.—תּוּכַל, Hoph. of יָכֹל, 186.—זַרְעֶךָ, 148. *a*.

(6) וְהֶאֱמִן, for הֶאֱמִין, 63.—בַּיהוָֹה, see Part II. No. 10.—וַיַּחְשְׁבֶהָ, ־ֶהָ suff. 309. *c*.—לּוֹ, 75. *a*.

For a commentary on this passage, see Rom. IV. throughout. In the second promise here made to Abraham, only a *numerous offspring* is included. But was this mere natural offspring; or were they 'children of faith,' who were promised?—See the opinion of Paul on this subject, Rom. 4: 11 seq.; particularly Gal. 3: 7: 9, 14—18, 29. Rom. 9: 6—8. Gal. 4: 28, 29. Whether

Abraham had a clear apprehension of the *spiritual* meaning of the promise in question, must have depended on his state of knowledge, and on his state of mind at the time when the promise was made; and with neither of these are we definitely acquainted. That he, however, either in regard to the promise made here, or on some other occasion, was inspired with a certain expectation of a future Messiah, appears from John 8: 56, comp. Luke 10: 24. In regard to זַרְעֲךָ, in v. 5, see Gal. 3: 16.

No. XX. Gen. XVII. 1—8.

(1) בֶּן־תִּשְׁעִים שָׁנָה, see in No. XVIII. v. 4, and 459.—תֵּשַׁע שָׁנִים, 457.—וַיֵּרָא, apoc. Fut. Niph. of רָאָה, full form יֵרָאֶה, 58, and 285. 3; lit. *shewed himself*, 182. *b.* 3.—שַׁדַּי, *Almighty;* perhaps *pluralis majestaticus*, 325. *b. b*, and 437 2.—הִתְהַלֵּךְ לְפָנַי, in other places אֵת *with* is used after the verb הִתְהַלֵּךְ, when employed in the same sense as here; comp. Gen. 5: 22. 1 Sam. 25: 15. Ps. 35: 14. It also has אַחֲרֵי, in the same sense, Deut. 8: 19. 11: 28. 13: 4. 1 K. 14: 8. et al. All these mean, 'To live on friendly terms with God; as it were to converse familiarly with him; *Deum ceu ducem sectari;* to act agreeably to his precepts.' So the sequel explains it; וֶהְיֵה תָמִים, *esto integer*, *be upright*, comp. Gen. 6: 9, תָּמִים denotes freedom from blemish, from any charge of moral corruption or wickedness. For Imp. וֶהְיֵה, see 87. *d*, as to the Methegh; and for וֶ, see 152. *c.* 6.

(2) וְאֶתְּנָה, Vav simply conjunction, the Fut. form here retaining the Fut. sense; אֶתְּנָה, Fut. 1 pers. of נָתַן, with parag. ָה, 205.—וּבֵינֶךָ, 148. *a.*—מְאֹד, 456. *a.*

(3) וַיִּפֹּל, from נָפַל.

(4) אֲנִי, *as to me*, Nom. abs. 415.—וְהָיִיתָ, 209, and 503. *c.* Note 2.—לְאַב, 507. *b.*—הֲמוֹן גּוֹיִם, comp. Gal. 3: 7—9, 14—18, 29. 4: 29. Rom. 9: 6—8. Rom. IV.

(5) יִקָּרֵא, 500. *a.*—אַבְרָם, אָב *pater* and רָם *excelsus*, i.e. exalted father, 317.—אַבְרָהָם, either compounded of אָב *father*, רָם *exalted* (omitting the last letter), and הָמוֹן *multitude* (omitting the ending

־וֹן), and so meaning, *exalted father of a multitude*; or else of אָב, and רָהָם, of the same meaning as the Arabic رُهَامٌ *great multitude.* The first method of composition agrees best with the explanation subjoined by the writer.

(6) וְהִפְרֵיתִי, 209. Hiph. of פָּרָה.—לְגוֹיִם, 507. *b.*

(7) וַהֲקִמֹתִי, 65.—וּבֵינֶךָ, 148. *a.*—זַרְעֲךָ, comp. Gal. 3: 16.—לְדֹרֹתָם, 65.—לִהְיוֹת, 87. *d* and 152. *c.* 6.—לֵאלֹהִים, 507. *b.*

(8) וְנָתַתִּיךָ, 209.—מְגֻרֶיךָ, suff. of מָגוֹר, Dec. III., 63 and 41.—אֶרֶץ כְּנַעַן, in apposition with the preceding אֶרֶץ.—וְהָיִיתִי, 209.—לֵאלֹהִים, 507. *b.*

In regard to the promises here made, it is evident that they are of a temporal as well as of a spiritual nature. That they comprehend *spiritual* blessings, may be seen by consulting the passages referred to in the remarks subjoined to No. XIX. v. 6. That *temporal* blessings are also included, must be acknowledged by every one who attentively considers v. 8 above. The greatest difficulty arises from Gal. 3: 16. The word זֶרַע, in v. 7 above, seems to mean, 'the whole posterity of Abraham.' That this, however, is the *necessary* meaning of it, cannot be shewn. Certainly Paul did not consider it so, when he wrote Rom. 9: 6—8. No line of distinction is drawn in the promises to Abraham, between spiritual and temporal blessings. We are left to gather this, from the nature of the case, and from the reasonings of Paul. There is nothing at all incongruous in the supposition, that blessings of both kinds were promised. Nay, it is, of course, what one would naturally expect; and it is what is found in many other parts of the Scriptures. And that Abraham himself apprehended the import of these promises to be *spiritual* in part, seems plain from the assurance of the Saviour, in John 8: 56. Comp. also, Heb. 11: 8—10, 13—16.

No. XXI. Gen. XXII. 1—19.

(1) וַיְהִי, Methegh 87. *g*.—הַדְּבָרִים, see on No. XIX. v. 1.—הָאֱלֹהִים, the use of the article in this way, before this noun, is not common, but still it is allowed by the laws of the language, 411.—נִסָּה, *tried*, *put to trial*. *To tempt*, in the sense of *soliciting to sin*, cannot be predicated of God; see James 1: 13, 14.—הִנֵּנִי, 410. Note.

(2) בִּנְךָ, Dec. VII. irreg.,—בֵּן, const. בֶּן, suff. בִּן.—יְחִידְךָ, suff. of Dec. III.—לֶךְ־לְךָ, see on No. XVIII. v. 1.—הַמֹּרִיָּה, *Moriah*, the hill at Jerusalem, on which the temple was afterwards built.—וְהַעֲלֵהוּ, Hiph. Imp. of עָלָה, with suff., 313.—לְעֹלָה, 63.—אַחַד, const. form, which shews that the true ground-form is אַחַד = אַחֹד, 58, but it is written אֶחָד by the rule in 142. *a*.—הֶהָרִים, 142. *a*.—אֹמַר, 241. *a*. 1.

(3) וַיַּשְׁכֵּם, 206. Note 1.—בַּבֹּקֶר, for בְּהַבֹּקֶר, 152. *a*. 1, and Note.—וַיַּחֲבֹשׁ, for the first Methegh, see 87. *e;* for the second, 87. *a*.—וַיְבַקַּע, Dagh. omitted, 208 in e.g; final Pattahh 236.—עֲצֵי, const. plur. of עֵץ, Dec. VII.—וַיָּקָם, *vǎy-yā-qŏm*, short *O*, 270. 3. Fut. apoc. and 208. Note 2.—וַיֵּלֶךְ, 208. Note 2.—אָמַר, *had named* to him; or, *had commanded* him. The latter sense is the predominant one in the Arabic; in Hebrew, it is principally limited to the later books.—הָאֱלֹהִים, the student will note the repetition of the article before the name of God.

(4) וַיִּשָּׂא, *then lifted up*, וַ *then*.—וַיַּרְא, see on Gen. 1: 4.—מֵרָחֹק, 63.

(5) שְׁבוּ, Imp. of יָשַׁב.—לָכֶם, 545.—נֵלְכָה, 244. *a*.—עַד־כֹּה, lit. *unto there*, i. e. *thither*, *yonder*.—וְנִשְׁתַּחֲוֶה, Fut. Hith. 1st plur. of שָׁחָה, 187. *b*. 1.—וְנָשׁוּבָה, 205.

(6) וַיָּשֶׂם, apoc. Fut. Kal of שִׂים, 274. 2.—בְּנוֹ, see v. 2 above.—יַחְדָּו, in form as a noun of Dec. VI. with suff. plur., for יַחְדָּיו, as it is sometimes written; used adverbially, 403. *b;* lit. *the union of them*, or *they together;* comp. 428. 2.

(7) אָבִיו, Par. XXIV. No. II.—הִנֶּנִּי, with epenth. suffix, 410. Note.—שֶׂה, Dec. IX., const. שֵׂה.

(8) יֵרָאֶה־לּוֹ, 75. *a;* for Methegh, 87. *h.* comp. *l.*
הַמָּקוֹם, Acc. 428. *a.*—אָמַר, in v. 4 above.—הָאֱלֹהִים, again with the article.—וַיִּבֶן, 283. *y.*—וַיָּשֶׂם, see in v. 6 above.—מִמַּעַל, 407. *f.*—לָעֵצִים, for לְהָעֵצִים.

(10) לִשְׁחֹט, 522.

(11) מַלְאַךְ, const. of Dec. II.

(12) אַל־תִּשְׁלַח, 101. c, and in e.g. לֹה.—יְרֵא, const. of יָרֵא, Part. form of יָרֵא, 202. Note 1, and 531.—וְלֹא, וְ *for.*

(13) וַיַּרְא, see on Gen. 1: 4.—אַיִל, Dec. VI.—אַחַר, *behind,* adv. here.—נֶאֱחַז, Niph. Part.—סְבַךְ, Dec. I., Qamets being impure.—בְּקַרְנָיו, suff. dual of קֶרֶן.—תַּחַת, *in the room of, ὑπέρ.*

(14) שֵׁם, 87. *m.*—אֲשֶׁר for לְמַעַן אֲשֶׁר, *propterea, on this account, therefore,* comp. 559.—יֵאָמֵר, *it is said,* 500. *a.*—הַיּוֹם, *now, at present, still.*—יֵרָאֶה, Fut. Niph. Meaning: 'It is said, even to the present time, *In the mount of the Lord shall it be provided.*' That is, when straits and dangers occur, men are wont to say, 'In the mount of the Lord it shall be provided;' i. e. God will take care or provide, as he did with respect to Abraham, in ancient days, when about to slay his son in the mount of the Lord.

(15) שֵׁנִית, *a second* time, used adverbially.

(16) נְאֻם, const. form of Part. נָאוּם, from נָאַם, 41 and 531; Lit. *that which is spoken of Jehovah,* i. e. declaration of Jehovah, or, Jehovah saith.—יַעַן אֲשֶׁר, *because that.*

(17) בָּרֵךְ אֲבָרֶכְךָ, 514. *a.*—הַרְבָּה אַרְבֶּה, *ib.*—שְׂפַת, *lip, shore.*—וְיִרַשׁ, 244. *b.* Note 1.

(18) וְהִתְבָּרְכוּ, 187. *c.* 3.—גּוֹיֵי, *plenè,* from גּוֹי.—עֵקֶב, as a prep. 407. *a.*—בְּקֹלִי, 507, *a.*

(19) וַיָּשָׁב, from שׁוּב.—וַיָּקֻמוּ, 41.—בְּאֵר, Dec. VI. *z.*—וַיֵּשֶׁב, from יָשַׁב.

Compare with this account of Abraham, what is said of him in respect to the transaction here described, in Rom. 4: 16—22. Heb. 11: 17—19. James 2: 20—23. It is, indeed, a most signal example of the strength of Abraham's faith; one which is seldom equalled, I believe, under the Christian dispensation. In respect to the views of Eichhorn and others, who maintain that Abraham

dreamed of his obligation to offer up his son, and superstitiously proceeded to the performance of this supposed duty; it is sufficient to ask, What is there in the character of Abraham, which will justify taking such a liberty with it, as to maintain that he was not raised above the superstitions of the merest savages; or who can shew, that he understood nothing of the nature of dreams? And then, whence the approbation of God, of Christ, and of the holy apostles, bestowed on a horrible act of mere superstition? For horrible it was, if superstition only dictated it. This is a *nodus*, to solve which, something more than witty conjectures and brilliant declamation is needed.

No. XXII. Gen. XXXV. 9—15.

(9) וַיֵּרָא, see on No. XX. v. 1.—עוֹד, *again, a second time;* for the first appearance, see Gen. 28: 12 seq.—בְּבֹאוֹ, Inf. with prep. בְּ, and suff. וֹ.

(10) עוֹד, *still, any longer.*—יַעֲקֹב, i. e. *supplanter.* But Moses himself and other writers of the Old Testament, every where make frequent use of the appellation *Jacob*, after this. What then can be the meaning of the declaration before us? The Jewish commentators are not agreed on this point. Aben Ezra and others say, 'Jacob was not any longer to be the exclusive name; *Israel* also was to be employed.' But Jarchi, (nearer to the true meaning, as it seems to me), 'You shall no more be called Jacob in the original sense of that word (supplanter), but Israel, which is a name of nobler import.'—יִשְׂרָאֵל, from שָׂרָה *to contend* or *struggle with*, and אֵל *God.* For the explanation of the name, see Gen. 32: 24 seq. Another explanation is equally consistent with etymology, viz. from שָׂרָה, in its second sense, *to reign, to be a prince*, and אֵל *God.* The latter seems to be adopted, in Gen. 32: 28. The whole, as repeated here, appears to be a confirmation of what is said in Gen. 32: 28 etc.—שְׁמֶךָ, 148. *a.*

(11) שַׁדַּי, see on Gen. 17: 1.—פְּרֵה, Imp., *be fruitful*, i. e. *thou shalt be fruitful*, etc. 505.—גּוֹי וּקְהַל גּוֹיִם, *a nation, yea, an assemblage of nations*, i. e. the twelve tribes, each of which might, in

the language of the day, be called גּוֹי.—מִמֶּךָּ, suff. ךָּ for ־ְךָ, 309. *d*, and 407. Note.

(12) אֶתְּנֶנָּה, ־ֶנָּה suff. 309. *d;* Fut. of נָתַן.—אַחֲרֶיךָ, 407. *b.* —וַיַּעַל, 283. *γ.*—מֵעָלָיו, lit. *from above*, i. e. God, or the symbol of the divine presence, ascended above him, or rose upwards towards heaven.—אֲשֶׁר, i. e. בַּאֲשֶׁר, 559, *in which.*—דִּבֶּר, 214. 1.

(14) וַיַּצֵּב, Fut. Hiph. of נָצַב, 206. Note 1.—אֲשֶׁר as above. —מַצֶּבֶת, const. state, as Dec. XI. *f.*—אֶבֶן, 144.—וַיַּסֵּךְ, Fut. Hiph. of נָסַךְ, 206. Note 1.—וַיִּצֹק, 251.

(15) שָׁם . . . . אֲשֶׁר, *where*, 478. *b.*—בֵּית־אֵל, *house of God*, for Methegh, 87. *m.*

No. XXIII. Ex. II. 1—15.

(2) וַתַּהַר, 283. *γ.*—וַתֵּלֶד, 244. *a.* 247. *c.*—וַתֵּרֶא, 283. *γ. b*, from רָאָה.—הוּא, 469.—שְׁלֹשָׁה יְרָחִים, 457.

(3) הַצְּפִינוֹ, Inf. Hiph., with Dagh. *acuting* in צ, 77. *c.* It has a penult tone, although the accent (Segholta) is on the ultimate, 95. *a.*—וַתִּקַּח, *procured, obtained*, or *caused to be fetched.*— תֵּבַת, const. of Dec. I., the Tseri being immutable, *an ark, a little boat* or *hollow vessel*—וַתַּחְמְרָה, with fem. pron. suffix.—בַחֵמָר, for בְּהַחֵמָר—בַזָּפֶת, 144, Dec. XIII. fem.—וַתָּשֶׂם, 274. 2.—הַיְאֹר, 152. *a.* 5.

(4) וַתֵּתַצַּב, Fut. Hithp., form *sui generis*, for וַתִּתְיַצֵּב, the Tseri under the first ת stands instead of the mixed syllable תִּת; the second ת assumes the pointing of the Yodh which follows (comp. 118), and the Yodh then drops out, 118. Note 3. For Pattahh in the final syllable, see 218. 1; lit. *stationed herself, placed herself*, 187. *c.* 1.—אֲחֹתוֹ, from אָחוֹת, anomalous, as Dec. III. in regard to the penult vowel.—לְדֵעָה, an unusual fem. Inf. form, for דַּעַת—מַה־יֵּעָשֶׂה, 75. *a.*

(5) וַתֵּרֶד, from יָרַד.—לִרְחֹץ, 522.—הַיְאֹר, as in v. 3.— הֹלְכֹת, for הוֹלְכוֹת, 63.—אֲמָתָהּ, *a maiden of hers*, Dec. X.— וַתִּקָּחֶהָ, ־ֶהָ *it*, viz. the ark, 312. 5.

(6) בֹּכֶה, Part. בּוֹכֶה.—מִיַּלְדֵי, *belonging to the children, one of the children*, from יֶלֶד.

(7) הֲאֵלֵךְ, הֲ interrog. 152. *d.* 3.—וְקָרָאתִי, 209, accent on the penult, 101. *a.* 2.—לָךְ, fem. *Dativus commodi*, as the grammarians say.—מֵינֶקֶת, Part, fem. Hiph., from יָנַק, 248, and Note, *one that suckles, gives suck, a nurse.*—הָעִבְרִית, 319. *b.*—תֵּינִק, Hiph. Fut. of יָנַק, 63 and 250.—לָךְ, Dat. *commodi.*

(8) לֵכִי, 148. *a*, out of pause לְכִי, fem. of Imp. לֵךְ, from יָלַךְ.

(9) הֵילִיכִי, fem. of Imp. Hiph., from יָלַךְ, which in this case is treated as פ״י Class II., 248 seq., *cause to go, conduct away.*—הֵינִקִהוּ, Imp. fem. with the suff. ־ֵהוּ, the fem. ending of the verb (־ִי) falling away in order to receive the suffix; comp. 313. —לִי, Dat. *commodi.*—שְׂכָרֵךְ, with suff. fem.—וַתְּנִיקֵהוּ, תְּנִיק comes from נוּק = יָנַק; the Qamets under ה being dropped on account of the suffix, 133.

(10) וַתְּבִאֵהוּ, 133.—לְבֵן, 507. *b.*—מֹשֶׁה, *Moses*, if of Hebrew etymology, means *extracter, deliverer*, which seems to characterize Pharaoh's daughter, rather than the child. The giving of names in this way, was very common in the East. If the word is from the Egyptian Mo *water*, and Ousche *to save*, then it means, *one saved from the water.* The former etymology agrees best with the context; the latter with the persons who are actors.—וַתֹּאמֶר, *for she said.*—מְשִׁיתִהוּ, i. e. מָשִׁיתִי, 211. *b* and 63; for the dropping of Qamets under מ, see 133; for suff. הוּ, 309. *a*, comp. 307. *a.*

(11) אֶחָיו, for אַחָיו, 142. *a.* from אָח, irreg. plur. אַחִים, with Pattahh impure. Two forms are mixed throughout, in this word; the one with Qamets pure, as אָח, אָחִי, the other a Dagh-esh'd form, as אַחִים, אֶחָיו, (but also אֲחִי, אֲחִיכֶם).—בְּסִבְלֹתָם, Dec. XII., from סִבְלָה; for בְּ, see 506, also 507. *a.*—מִצְרִי, 316. *c.* Note. 1.—מַכֶּה, Part. Hiph. of נָכָה, Par. XIX. Hiph.—עִבְרִי, see מִצְרִי above.—מֵאֶחָיו, מֵ (מִן), *of, belonging to, one of.*

(12) וַיִּפֶן, 283. *γ.*—אֵין, as a const. state of אַיִן, *nothing of, none of, no.*—וַיַּךְ, apoc. Fut. Hiph. of נָכָה, see in Par. XIX.—בַּחוֹל, for בְּהַחוֹל.

(13) עִבְרִים, 325. e. g. 2.—נִצִּים, Part. Niph. of נָצָה; for meaning, see 182. *b.* 6.—לָמָּה (*Milel*); before Gutturals, לָמָה

(*Milra*) is the more usual form; both have the same meaning.—
—תַּכֶּה, Fut. Hiph. of נָכָה.—רֵעֶךָ, 148. *b.*

(14) שָׂמְךָ, Praeter Kal of שִׂים, with suffix.—לְאִישׁ, 507. *b.*—שַׂר, *prince*, lit. *for a man, a prince*, i. e. a princely man, or simply, a prince.—הַלְהָרְגֵנִי, *that thou wilt kill me*; הֲ interrog.; לְ before the Inf.; הָרְגֵנִי, Inf. with suff., 306, the *verbal* suff. here denoting the *object* of the verb, i. e. the killing of *me*. By mistake this form is omitted in the Inf. forms of Par. XXII.—אַתָּה אֹמֵר, *dost thou say?* In English, the force of the interrog. הֲ falls on these words; in Hebrew it is prefixed to the whole phrase.—הַדָּבָר, *the matter, the affair*, viz. of killing the Egyptian. —מִדְיָן, a country in Arabia Petraea, lying south-east of Palestine.

The student will find it useful to read the account of Moses in Josephus, where he will see what Jewish tradition has handed down concerning him; or at least, what the fancy of the writer himself has added.

No. XXIV. Ex. III. 1—6.

(1) אֶת־צֹאן, Acc., 527 and 531; צֹאן for צֹאן, 118.—חֹתְנוֹ, Dec. VII.—אַחַר, *the hinder part*, i. e. the remote part.—הַמִּדְבָּר, *of the pasture-ground, of the uncultivated country, desert*, which is the pasture-ground of the Nomades of Arabia; Acc. 428. *a.*—חֹרֵבָה, with ָה local, 100. *i.* Horeb is a peak of the Sinai ridge; some say it is east, and some west, of the proper Sinai. The two mountains are not far distant.—וַיֵּרָא, *shewed himself*, 182. *b.* 3.

(2) מַלְאַךְ יְהוָֹה, Jehovah as manifesting himself to Moses, Jehovah as exhibited by symbol; see Ex. 4: 11. 3: 4, 6, 15, 16. 4: 5, and comp. with Acts 7: 30—32.—הַסְּנֶה, *bush, thorn-bush.*—אֻכָּל, for מְאֻכָּל, 215. 2.

(3) אָסֻרָה, 41 and 205.

(5) שַׁל, Imp. of נָשַׁל.—אַדְמַת־קֹדֶשׁ, 440. *a.*—הוּא, 469.

(6) וַיַּסְתֵּר, *Milra*, 101. *b.* in e. g.—מֵהַבִּיט, מֵ 507. *c*; הַבִּיט, Inf. Hiph. of נָבַט.—אֶל, *upon, to, towards.*

No. XXV. Ex. VI. 1—11.

(1) וַיְדַבֵּר .... וַיֹּאמֶר, the one with tone retracted, the other not, 101. *b.* e.g. The verb דָּבַר designates the idea, that some communication was made; the verb אָמַר has reference to the words of that communication, and is followed by a recital of them. So often, elsewhere.

Whether words audible to the *outward* ear, were addressed to Moses on this occasion, and often at other times, is not an important inquiry; neither can we answer it with any absolute certainty. Jehovah can speak as well to the soul, as to the outward ear; and there is no need of an *audible* sound, in order that he may cause the soul to listen. On the other hand, he can speak *audibly* too; for he certainly is not limited in his method of communication. That he did speak so, at mount Sinai, seems to be signified in Ex. XIX., compared with Heb. 12: 19. But that this was usually the method of communication, when he *spake* to Moses and other prophets, is by no means certain. It is altogether unnecessary to suppose it. Communications made directly to the soul by him, without the use of the common external means which men employ in their communications with each other, are surely as real, and as authoritative, as any that could be made in a different way.

---

(2) וָאֵרָא, Niph. of רָאָה, 182. *b.* 3.—בְּאֵל שַׁדָּי, i.e. by the name of God Almighty, בְּשֵׁם אֵל שַׁדָּי, as the next words that follow shew; lit. *in El Shaddai*, i.e. as an almighty God. See in Gen. 17: 1. 28: 3. 35: 11. 43: 14. 48: 3. 49: 25.*

(4) וּשְׁמִי, i. e. וּבִשְׁמִי, *and by my name*, ב being implied from the preceding בְּאֵל, as there שֵׁם was impliedly taken from this place; comp. 562, for the principle there stated applies, for substance, to prose as well as poetry, in a great variety of ways.—

* There is a mistake in the numerals of the two verses above; 1 should be 2, and 2 should be 3. But to avoid mistake in my notes, I have preserved the numbering of the text.

לֹא נוֹדַעְתִּי, *I did not make myself known*, 182. *b.* 3, Niphal of יָדַע. But in what sense can this be said? That the name Jehovah was often employed in communications to the patriarchs, is plain; see, for one example only, Gen. 15: 1, 2, 4, 6, 7, 8, 18. The meaning then must be, that as performing what the name *Jehovah* signifies, he had not revealed himself to the fathers of the Jewish nation. As God *omnipotent*, he had declared and shewn himself; e. g. by causing the birth of Isaac, of Joseph, and Benjamin, and by signal deliverances afforded to the patriarchs. But as a God *of constancy and immutability*, (which the name יְהוָֹה implies, for it is ὁ ὤν, ὁ ἦν, καὶ ὁ ἐρχόμενος); in *fulfilling* his promises respecting the land of Canaan, he had not hitherto shewn himself to the patriarchs, inasmuch as the possession of the promised land had been long deferred. The assertion therefore in v. 1 (2), אֲנִי יְהוָֹה, implies, that now he was about to exhibit himself, as *fulfilling* all his promises made in former times.—הֲקִמֹתִי, 63.—בְּרִיתִי, see in Gen. 17: 1 seq. 26: 2 seq. 35: 9 seq.—לָתֵת, לְ prep. 152. *b.* 2; תֵּת is peculiar, for first we have תֶּנֶת, Inf. of נָתַן, 252. *b*, and 254. *c.* Note; then, תֵּת for תֶּנֶת, 107. 2.—כְּנַעַן, 144.—מְגֻרֵיהֶם, plur. suff. of מָגוּר, 437. 3.—בָּהּ . . . אֲשֶׁר, 478. *a.*

(5) אֲנִי, 467.—אֹתָם . . . . אֲשֶׁר, *whom*, 478. *a.*—מַעֲבִדִים, Part. Hiph., *enslaved*, *caused to perform the work of slaves.*

(6) סִבְלֹת, Dec. XII., *the burdensome task.*—וְהִצַּלְתִּי, Hiph. of נָצַל.—מֵעֲבֹדָתָם, *from their state of slavery.*—נְטוּיָה, Part. pass. fem. of נָטָה; see in Par. XXI. לה.—וּבִשְׁפָטִים, from שֶׁפֶט, *and with* [*great*] *judgments*, i. e. distinguished chastisement or evil to be inflicted on the Egyptians.

(8) נָשָׂאתִי אֶת־יָדִי, lit. *I have lifted up my hand*, i. e. I have sworn; ἀνθρωποπαθῶς, for men, when they swear, lift up the hand toward heaven; comp. Deut. 32: 40. Dan. 12: 7. Rev. 10: 5, 6.—לָתֵת, see v. 4 above.—אֲנִי יְהוָֹה, i. e. I will surely perform my promises, I will shew myself immutable.

(10) מִקֹּצֶר רוּחַ, *on account of their impatience of mind*, lit. *shortness of mind;* so, in English, 'he is short,' for 'he is impatient,' or 'fretted.'

(11) וִישַׁלַּח, for וַיְשַׁלַּח, 115. The Vav here is not a Vav

conversive; for then it would be pointed וַיְשַׁלַּח, 208. e. g; lit. *And he shall send away*, or, *that he may send away.*

No. XXVI. Ex. XII. 18—33.

(18) בָּרִאשֹׁן, i. e. בַּחֹדֶשׁ הָרִאשׁוֹן, in *the first month*, comp. 551; חֹדֶשׁ is here implied from the sequel, comp. 562.—בָּעֶרֶב for בְּהָעֶרֶב.—מַצֹּת, 63, Dec. X.—עֶשְׂרִים, after it יוֹם is implied, 459 and 551. Note.

(19) שִׁבְעַת, 457. *a.*—שְׂאֹר, *leaven*, with which bread is raised or fermented.—בְּבָתֵּיכֶם, *bebhŏt-tē-khĕm*, irreg. plur. of בַּיִת, coming (as it would seem) from בָּתֶת or בַּת. For the Methegh, see 66. Note.—מַחְמֶצֶת, Dec. XIII., *that which is leavened, leavened bread.* וְנִכְרְתָה, 209.—מֵעֲדַת, const. of עֵדָה, Dec. XI.—בַּגֵּר וּבְאֶזְרַח הָאָרֶץ, lit. *in the stranger, and in the native of the land*, i. e. both the stranger and the native.

(20) כָּל־ . . . . לֹא, *no, none.*—תֹאכֵלוּ, 146.

(21) מִשְׁכוּ, *lay hold upon, seize;* for Methegh, 87. *h;* for כ Raphe, 81. 1.—קְחוּ, Imp. of לָקַח.—הַפָּסַח, *the Paschal lamb.*

(22) אֲגֻדַּת, *a bundle, bunch.*—בַּסַּף, *in the basin;* for this controverted word, and for the sense here given, comp. Zech. 12: 2. Jer. 52: 19. 1 K. 7: 50.—וְהִגַּעְתֶּם אֶל־, *and ye shall put on*, 506.—מִן הַדָּם, *of the blood, some of the blood.*

(23) וְרָאָה, 209.—וּפָסַח, *ib.*—וְלֹא יִתֵּן, *and he will not permit.*

(24) לְךָ, Dat. *commodi.*

(26) לָכֶם, 421. *a.*

(27) הוּא, 469.—אֲשֶׁר, *because.*—בְּנָגְפּוֹ, see Inf. in Par. XXII. וַיִּקֹּד, Fut. Kal of קָדַד, 261.—וַיִּשְׁתַּחֲווּ, Fut. Hithpalel from שָׁחָה or שַׁחֲוָה, 292, also 187. *b.* 1.

(28) כֵּן עָשׂוּ, exactness or sedulousness of action, is denoted by this repetition.

(29) הִכָּה, from נָכָה.—הַשְּׁבִי, *the captive*, or *the prisoner.*—בְּבֵית הַבּוֹר, lit. *in the house of the pit*, or *in the place of the pit*, viz. in the deepest part of the dungeon, which was a low cellar or pit. Meaning of the whole: 'From the highest to the lowest,

without distinction.'—The sequel shews, that this was extended to the tame animals also.

(30) מֵת, Part. Par. XIII., comp. 202. Note 1.

(31) צֵּאוּ, Dagh. conj. in Tsadhe, 75. *a.* The asterisk here points to a note at the bottom, which is, *Tsadhe with Daghesh;* thus marking the unusual appearance of it after a Shureq, as here; see in 75. e. g.—מִתּוֹךְ, from תָּוֶךְ.—גַּם . . . . גַּם, *both . . . . and also.*—כְּדַבֶּרְכֶם, Inf. Piel with suffix, 521.

(32) וַיֵּלֵכוּ in pause, וַיֵּלְכוּ out of pause, 146.

(33) וַתֶּחֱזַק, Fut. Kal 3 fem., agreeing with מִצְרַיִם *Egypt,* which is fem. and takes a sing. verb, 485 or 487. The name of the country is here used instead of the inhabitants, i. e. a metonymy here occurs, by which the place is put for what is contained in it.

No. XXVII. Ex. XX. 1—17.

(1) וַיְדַבֵּר, *spake,* but whether audibly to the *outward* ear, or only to the *inward* one, is not here said. The noise of the thunder and of the trumpet, on this occasion, was plainly audible to all with the outward ear; see Ex. 19: 16, 19. 20: 18. But from Heb. 12: 19, it appears that *audible* words were spoken, i. e. proclaimed with a sound loud like that of a trumpet. The probability then is, that the ten commandments were thus audibly and awfully proclaimed, in the hearing of all Israel.

(2) מִבֵּית עֲבָדִים, lit. *from the place of servants* or *slaves,* i. e. from a state of slavish bondage. This verse contains a prefatory declaration, setting forth the character and claims of him, who gives the commandments which follow. The commandments properly begin with v. 3.

(3) אֱלֹהִים אֲחֵרִים, which may be rendered, *any other God,* as a *pluralis excellentiae,* 437. 2; or it may be rendered in the plural, as designating the many gods of the heathen. The first method of construing it, makes the command most significant; for then it forbids any other *god* or *gods.*—עַל־פָּנָי, either *before me,* or *besides me.* The former is followed by the Vulgate, *coram me,* by

Rosenm., and others; the latter by the Sept., πλὴν ἐμοῦ, and by many critics. The *usus loquendi* will support either; e. g. עַל, *coram*, Ex. 27: 21. Lev. 26: 1; עַל, πλὴν, *except*, Gen. 31: 50. Ps. 16: 2. *Coram me* means, (as God was present in the camp of the Israelites), in my sight, in my presence; i. e. he would suffer no rival god to prefer any claims. The phrase *besides me*, needs no explanation; and (with the Sept.) I prefer this sense.

(4) פֶּסֶל וְכָל־תְּמוּנָה, *graven image, nor any likeness*, viz. of God; for images of other things were not prohibited, as appears plainly from directions respecting the architecture of the tabernacle and temple.—אֲשֶׁר, i. e. תְּמוּנַת אֲשֶׁר, *a likeness of any thing which*, etc.

(5) תִשְׁתַּחֲוֶה, Hithpalel of שָׁחָה.—תָעָבְדֵם, *to-ŏbh-dhĕm*, Hoph. in the same sense as Kal; which is quite unusual.—קַנָּא, *jealous*, i. e. he will not bear with any rival gods; as v. 3 indicates.—פֹּקֵד, *visiting* means *punishing* when עָוֹן follows.—עַל־בָּנִים, 506. —לְשֹׂנְאָי, Part. plur. suff. of שָׂנֵא.—שִׁלֵּשִׁים, רִבֵּעִים, i. e. דּוֹרִים, *generations*, which is understood here. But how does this consist with Ezek. 18: 20. Deut. 24: 16. 2 K. 14: 6. 2 Chron. 25: 4. Jer. 31: 29, 30; in all which places it is affirmed, that the son shall *not* die for the iniquity of his father? Onkelos felt the difficulty, and adds, in his version, 'when the children continue to sin after the example of their parents.'

In whatever way the difficulty may be met, it is clear that our text agrees with many others in the Scriptures; e. g. Ex. 34: 7. Lev. 26: 39. Num. 14: 18; and also with examples of the execution of such a threatening, e. g. 2 Sam. 12: 14. 1 K. 13: 34. 14: 10, 17. 1 Sam 2: 33. Josh. 7: 24, 25, and a multitude of other cases.

I understand the text simply to threaten *severe* punishment, for the crime in question. In the East, when any man commits an offence against the government with which it is specially displeased, he and all his direct descendants, even to the remotest branch, (and oftentimes all his near relatives), are destroyed together. Such is the common practice, over all western Asia, even to the present day. The meaning of our text then is, that the man,

who makes idol-gods, shall be punished with a severe punishment, (like that of utter excision in cases of high treason); for here is treason against the Majesty of heaven. More than this need not be drawn from the text; and more than this, I do not apprehend it was designed to convey. But in this, there is no contradiction to Ezek. 18: 20, and other texts like it. It is interpreting by the *letter*, and not by the *spirit* and *object* of the text, which creates all the difficulty in question.

(6) עֹשֶׂה חֶסֶד, *doing kindness, performing that which is merciful;* the Part. עֹשֶׂה here governs the Acc. after it.—לַאֲלָפִים, viz. דּוֹרִים, *to thousands of generations.* Meaning: 'Although punishment in the case of idolatry will be severe, (like that in cases of treason under the government of kings); yet my mercy shall be exceedingly greater than the measure of my severity. While the one extends, (so to describe it), to the third or fourth generation only, the other, (to describe it in like manner), extends to the thousandth.'—מִצְוֹתָי, *mĭts-vō-thāy*, the Vav being moveable here, and its vowel being placed over it, for convenience' sake in the printing; from מִצְוָה, where the mobility of the Vav is sufficiently manifest.

(7) לֹא תִשָּׂא, *thou shalt not utter, pronounce,* viz. אֶת־שֵׁם, *the name of Jehovah,* etc. Exactly in such a sense, is נָשָׂא used before the Acc., in Ex. 23: 1, and in Ps. 15: 3.—לַשָּׁוְא, for לְהַשָּׁוְא, *to that which is false;* שָׁוְא is of the Seghol. class of nouns, see 363. 4. That it means *falsehood* here, seems clear. The *usus loquendi* in this sense, is above exception; see v. 16 below, where we have עֵד שָׁקֶר, *false witness* or *testimony*, but which same thing is called עֵד שָׁוְא, in repeating this command in Deut. 5: 20; in both places the Seventy rightly translate *μαρτυρία ψευδής*. So Ex. 23: 1, עֵד שָׁוְא, *false witness;* see also, Ps. 12: 3. 41: 7. Job 31: 5. Hos. 10: 4. 12: 11. Ps. 24: 4. Is. 1: 13. The usual expression in Hebrew for *in vain*, is חִנָּם, or הֶבֶל, or בְּדֵי רִיק. Instances, however, in which שָׁוְא is used in a sense like this, occur in the later Hebrew writers; e.g. Mal. 3: 14. Jer. 2: 30. 4: 30. 6: 29. But in the case before us, this meaning would not give the best sense; for it would be, 'Thou shalt not utter the name

of Jehovah, without some profit,' or, 'for any useless purpose.' By a sufficient metaphrasis, this may, indeed, be made somewhat significant; but the evident meaning of the Hebrew seems to be, *Thou shalt not utter the name of Jehovah, in respect to a falsehood*, i. e. thou shalt not take a false oath, thou shalt not call God as a witness to that which is not true. So the Seventy; and so Rosenm. and Gesenius. Comp. Matt. 5: 33—37. James 5: 12.

לֹא יְנַקֶּה, (Piel), *will not acquit, will not regard as innocent*, 183. *b*. 2. But here is what rhetoricians and grammarians call λιιότης, i. e. a figure of speech, by which the negative form of an expression is used, where an affirmative meaning is designed to be conveyed; for here the meaning is, 'The Lord will punish.' So John 1: 20, *οὐκ ἠρνήσατο*, the same in sense as *ὡμολόγησε* in the other part of the verse; and so, often elsewhere.

(8) זָכוֹר, Inf. abs. used as Imper. here. The reason of this usage seems to be, that this form, in such cases, was understood to be elliptical, and to imply a finite verb; e. g. in this case the full expression would be, זָכוֹר תִּזְכְּרוּ, *ye shall surely remember*, 517.—הַשַּׁבָּת, *the Sabbath*, i. e. the day of rest, the seventh day, Gen. 2: 2. For the precept and the spirit of it, comp. Deut. 5: 12—15. Ex. 31: 13—17. 35. 1—3. Lev. 23: 2, 3. Ex. 23: 12. 34: 21. Lev. 19: 3. Neh. 10: 31. 13: 15—22.

It has been strongly contended by some, that the Sabbath was first given to the Israelites in the wilderness; as no mention is made of it in any part of the histories of the patriarchs; as Nehemiah (9: 14) seems to say, that the Sabbath was first disclosed to the Jews, and to them only; and as Moses seems to declare, that the Sabbath was instituted in commemoration of the deliverance of the Israelites from their Egyptian bondage, Deut. 5: 15.

On the other hand it is alleged, that Ex. 16: 22, 23 plainly implies, that the Sabbath was kept *before* the legislation at Sinai; and that the silence of the patriarchal histories respecting the observance of the Sabbath, decides nothing; since from the fact that a thing is not described, we cannot deduce the conclusion that it did not exist, save only in some very special cases.

For a full exhibition of the arguments employed by both parties, see Ikenius, *Diss. de Instt. etc. Mosaicae Legis*, § XI.; and also his *Diss. Philol. Theol.* II. p. 25 seq. On the other side, see Selden, *De Jure* etc. L. III. c. 16; Spencer, *De Leg. Heb.* etc. L. I. c. 5. § 10. In particular, Eichhorn, *Urgeschichte.* Th. I. s. 234 seq. edit. Gabler, and Paley's Moral Philosophy, chap. on the Sabbath.

For myself, as I find a plain reference to the *weekly* division of time, in the antediluvian history; as no limits either in respect to the period of beginning, or in regard to extent, can be assigned to this; as the Sabbath, in Ex. 16: 22, 23, is plainly spoken of as a thing already well known; as the passage, in Neh. 9: 14, does not necessarily mean any more, than that God had *published* the law of the Sabbath at Sinai, with renewed, awful, and peculiar sanctions; as Deut. 5: 15, does not necessarily mean, that the Sabbath was *instituted* in commemoration of the deliverance from Egypt, but only declares, that the observance of it was specially enjoined on the Israelites, because they were God's redeemed and chosen people, and that they were to make the Sabbath a day of peculiar recognition of their deliverance from bondage; as true religion cannot exist in the world without some day to be specially devoted to its services, because the nature of man is such, that a religious memento of this kind is altogether necessary for him; I cannot help believing, that the Sabbath began with the creation of the world, and is to end only with its destruction. Even then, indeed, it is not to end, but to be renewed, and celebrated forever in the courts above, where is the true and blessed 'rest (σαββατισμός) which remaineth for the people of God.'

I do not hold the Sabbath to be binding on Christians, merely because it is enjoined by one of the ten commandments; but because the necessity of it is found in the very nature of man, and of the relations which he sustains, and of the worship which he owes, to his Creator. And as these are the same in every age of the world, so the obligations resulting from them must be the same, and the law of the Sabbath, under every form of religion, must substantially remain.

(18) לַיהוָֹה, *for Jehovah*, i. e. sacred to him, consecrated to him, set apart for his worship.—וּבִנְךָ, ו *nor*, because it follows לֹא in the preceding clause, 558. Note.—וְגֵרְךָ, *nor thy stranger*, i. e. any foreigner. Rosenm. thinks this applies only to foreigners who were *slaves*; but there is no probability that other foreigners would be permitted to violate the Sabbath; see Neh. 13: 15—22.—בִּשְׁעָרֶיךָ, *in thy gates*, i. e. thy cities, by ymetonymy of a conspicuous part for the whole, (as *threshhold* for house); see Deut. 12: 15, 18, 21.

(11) שֵׁשֶׁת יָמִים, *in six days*, 428. *c*; not in 6000 years, as geologists tell us, for then the *seventh day*, which follows, must of course make up 1000 more.—וַיָּנַח, 270. 3. Fut. apoc. Gutt.—בֵּרַךְ etc., a most evident allusion to Gen. 2: 3. In Deut. V., where the fourth command is repeated, this 11th verse is omitted, and v. 15 there is substituted in its room, which has reference to liberation from Egyptian bondage; one among the multiplied proofs, that unessential circumstances may be varied, while the substance remains the same. The substance was, *to keep the day holy to the Lord*; it might be a day, in which the creation should be specially commemorated, or deliverance from the bondage of Egypt, or both; and yet be kept as the Sabbath of the Lord.

(12) כַּבֵּד, *honour* i. e. reverence and obey; or, *support*, *maintain*, which is a doubtful sense, although one that the corresponding Greek τιμάω clearly has, e. g. in 1 Tim. 5: 3, 17.—יַאֲרִכוּן, Fut. Hiph. as Kal, 185. *b*. 2; for ן parag., see 211. *a*. 1, and 100. *k*.—עַל הָאֲדָמָה etc., a reason for honouring parents, which was appropriate only to those who were to possess the promised land of Canaan. While the *obligation* of the commandment is perpetual, because the reasons on which it rests are always the same, the *form* of the command itself is clearly of a local, and therefore of a temporary nature. When we are able to discern well the difference between costume and person; between scaffolding and the building around which it stands; then may we construe all passages of this nature, in the Old Testament, in a manner at once consistent and satisfactory.

(13) לֹא תִּרְצָח, comp. Matt. 5: 21—25.

(14) לֹא תִּנְאָף, comp. Matt. 5: 27—30.

(16) תַעֲנֶה, *utter.*—עֵד שָׁקֶר, in Deut. 5: 17, עֵד שָׁוְא, *false testimony*, i. e. thou shalt not slander.

(17) תַחְמֹד, *eagerly desire, covet.*—רֵעֶךָ, 148. *b;* in this case, however, the Seghol occasioned by the accent, is a variation from the usual principle, as the original comp. Sheva here is Hhateph Qamets; see in v. 16.—רֵעֶךָ, and לְרֵעֶךָ at the end of verse, are pointed in the same way, although the accents are different.

The old custom of deducing every duty, either toward God or toward man, from these ten commandments, is unsatisfactory and inexpedient. *Unsatisfactory*, because one must strain them beyond measure in order to make them comprise every duty, and therefore do violence to the laws of exegesis; *inexpedient*, because if these ten commands embrace all duty, then is the rest of the Pentateuch, which comprises statutes that are a rule of duty, either more or less superfluous, and might well be spared.

The argument, that these commands are perpetual because they were engraven in stone, will not weigh much with any one who knows, that all important laws of ancient times were engraven on stone or metal, in order that they might be both a public and a lasting monument of what the legislative power required. The perpetuity of obligation, in respect to these commands, is what we ought fully to believe; but we may believe it, because these commands are founded in the immutable relations and affections of human nature, which are the same in every age; and not because they were engraven on stone, or given to the Jews at Sinai. Other laws were given there, which we do not profess to obey, and which we are not obliged to obey; *cessante ratione, cessat ipsa lex;* and equally true is it, *manente ratione, manet ipsa lex.* We are, and always must be, bound to those laws of piety and morality, which are founded in our very nature, and not on what is local and temporary.

It is plain, from the bare inspection of the ten commandments, that they comprised, and were designed to comprise, only the leading and most important maxims of piety and morality. To

deduce more from them than this, is to force on them a construction which they will not fairly bear.

It may be proper to note here, that in several verses of No. XXVII., there is a double train of accents, in our common Hebrew Bibles; so also in Deut. V., where the ten commandments are repeated. The reason of this appears to be, that when the decalogue was read in course, (in the annual reading of the Scriptures), it was read as 15 verses, and the accents were adjusted accordingly. But at the feast of Pentecost, when the giving of the law was celebrated, the decalogue was then read as *ten* portions, and the accents adjusted accordingly. In some of these, there is a concurrence with the first division, and then there is only a *single* train of accents; the rest are furnished, in the common editions of our Hebrew Bibles, with a *double* one. This I have not adopted here; but have separated the train which agrees with the common division of verses, from the other, in order not to embarrass the beginner with such perplexities. It is a difficult task, indeed, to make this separation; but I trust the present train of accents will be found to be *analogous*. On the subject of the double accentuation here, see Abicht, *De Accentibus Heb.* c. VII.

No. XXVIII. Ex. XXXIV. 4—8, 28.

(4) לֻחֹת, 63 and 41.

(5) וַיֵּרֶד, from יָרַד.—בֶּעָנָן, for בְּהֶעָנָן, 142. *a*, and 152. *a*. Note.—וַיִּקְרָא בְשֵׁם יְהוָֹה, *he worshipped Jehovah, he prayed to him and praised him.*

(6) עַל־פָּנָיו, *before him*, so עַל in this connexion usually signifies.—וַיִּקְרָא, *proclaimed, uttered aloud.*—אֶרֶךְ, const. of אָרֵךְ, Dec. V., 423.

(7) עָוֹן וָפֶשַׁע וְחַטָּאָה, i. e. every kind of offence; for these three words are nearly synonymous in Hebrew, 438. Note.—נַקֵּה לֹא יְנַקֶּה, Inf. abs. with a finite verb, 514. *b*.—פֹּקֵד etc., see above, in No. XXVII. v. 5.

(8) וַיִּקֹּד, from קָדַד,—וַיִּשְׁתָּחוּ, apoc. Fut. Hithp.; see in 120. *b*, and in 292.

(28) הַבְּרִית, *of the covenant*, or rather here, *arrangement, ordinance*. That the word בְּרִית, is used to designate *ordinance* or *arrangement*, (*διαθήκη* as the Seventy render it), as well as *compact* or *agreement*, is clear from the application of it here to the Decalogue.

No. XXIX. Lev. X. 1—3.

(1) וַיִּקְחוּ, Dagh. omitted in ק, 73. N. 3.—מַחְתָּתוֹ, Dec. X.—בָּהֵן, *in them*, fem., referring to מַחְתּוֹת implied.—עָלֶיהָ, *on it*, viz. the fire, אֵשׁ being comm. gender, and here treated as feminine. —אֵשׁ זָרָה, *strange fire*, i. e. fire not consecrated, fire not taken from the altar.

(2) וַתֵּצֵא אֵשׁ, *and there went out fire*, i. e. lightning; for this is called *the fire of God;* see Job 1: 16. It is obvious here, that the kind of punishment was adapted to the species of crime which they had committed.

(3) הוּא, *this is*, 469.—בִּקְרֹבַי, const. plur. of קָרוֹב, *by those who are near to me*, i. e. who approach my presence.—אֶקָּדֵשׁ, *I will be treated with reverence*.—וַיִּדֹּם, from דָּמַם, 261.

In v. 10 which follows, is a command to Aaron and his sons, that they should 'drink neither wine nor strong drink when they were to go into the tabernacle of the congregation, lest they should die there,' viz. as Nadab and Abihu had just done. The connexion of the whole would seem to shew, pretty plainly, that these offenders were under the influence of intoxicating liquor, when they offered strange fire before the Lord. It would be well for all who minister in the sanctuary of the Lord, to observe the prescription here given to Aaron and his sons; that they may not offer "strange fire" before God, which may devour both them and the people of their charge.

No. XXX. Num. VI. 22—27.

(23) אָמוֹר, *saying*, or *thus shall ye say*, Inf. abs., 517. The whole phrase filled out would be thus, כֹּה אָמוֹר תֹּאמְרוּ, *thus shall ye say.*

(24) יְבָרֶכְךָ, used as Imp. of 3d person, 201. Note; and so of the other verbs which follow.—יִשְׁמְרֶךָ, 148. *a.* Meaning: 'May Jehovah make thee happy and prosperous; may he keep thee from evil.'

(25) יָאֵר, apoc. Fut. Hiph. of אוֹר; *may Jehovah make his face to shine upon you*, means, May he look cheerfully or propitiously upon you! Or, (as we say in English), May 'his countenance light up with smiles' upon you!—וִיחֻנֶּךָּ, וִי instead of וְיְ, 137 and 115; ךָּ-, epenth. suffix, 309. *d;* verb from חָנַן, Fut. Kal יָחֹן, which assumes the form יְחֻן, because the tone is thrown forward by the suffix, 133. *a*, and 129. *a.* In regard to the Dagh. forte in the נּ, see 258.

(26) יִשָּׂא etc., *may Jehovah lift up his face upon you*, i. e. let him look on you with a face elevated, and betokening friendship and approbation; and not with a face cast down, a fallen countenance, betokening disapprobation and regret. So we say, in English, 'to look with an open face;' which is used to denote either cheerfulness, or a sense of approbation.—וְיָשֵׂם, Kal. Fut. of שִׂים, 274. 2; the ו is merely *conjunctive* here, and not *conversive.* Hence the different mode of pointing it.—שָׁלוֹם, *prosperity* of every kind, *εἰρήνην.*

(27) וְשָׂמוּ, 209; lit. *and let them put my name over the children of Israel*, i. e. when they make supplication for them, or bless them, let them add my name, viz. the name of *Jehovah;* which, being connected with their requests, shall render these acceptable or prevalent, when made in behalf of the people. So it follows, וַאֲנִי אֲבָרְכֵם.

The name of Jehovah is *thrice* repeated, in this solemn benediction. From this some have argued, that the doctrine of the Trinity was intended to be taught here, although somewhat veil-

ed. Repetitions however of this sort denote *intensity* according to the *usus loquendi* of the Hebrews; e. g. "O earth, earth, earth, hear the word of the Lord! Jer. 22: 29." From this we should not argue the triplex nature of the earth. Arguments of this kind, even if they have their foundation in what is real, are rather too tenuious to be of much use in polemic theology.

No. XXXI. Num. XVI. 23—35.

(24) הֵעָלוּ, Imp. Niph. of עָלָה, *take yourselves away.*—מִסָּבִיב, *from around.*—לְמִשְׁכַּן, *in respect to the dwelling* or *tent*; i. e. retreat from the neighbourhood of Korah, Dathan, and Abiram.

(26) נָא, *hortantis*, a mark of the optative mood, a sign of urging.—מֵעַל, *from before, from by.*—תִּגְּעוּ, from נָגַע.—בְּכָל, 507. *a.* —יִסָּפוּ, Fut. Niph. of סָפָה.—בְּכָל־חַטֹּאתָם, *by all their punishment*; for חַטֹּאת (=חַטָּאת, 118) signifies *punishment*, i. e. the effects of sin, as well as *sin* itself. Meaning: 'Lest ye be consumed in the same fearful manner as they.'

(27) נִצָּבִים, *standing*, Part. Niph. of נָצַב.—פֶּתַח, 428. *b.*—טַפָּם, *their little children*, in distinction from 'the youth of maturer years,' which the preceding בְּנֵיהֶם denotes here.

(28) תֵּדְעוּן, 211. *a.* 1.—כִּי, *that.*—שְׁלָחַנִי, Par. XXII.—כִּי־לֹא מִלִּבִּי, *for they are not of myself*, lit. *from my heart* or *mind*, 475. 2. *c.* Meaning: 'They are not of my own choice or impulse.'

(29) אִם .... אֵלֶּה, *if according to the dying of all men, these shall die*, i. e. if these men die a natural death, like others.—וּפְקֻדַּת etc., *and the punishment of other men be inflicted on them*; [then] *Jehovah hath not sent me.*

(30) *But if Jehovah create a new creation*, (see on Gen. 11: 3), i. e. make a new thing, perform something new.—שְׁאֹלָה, with ָה local, *into Sheol, into the grave* or *under-world.*—וִידַעְתֶּם, 209.

(31) נִאֲצוּ, Piel of נָאַץ.—כְּכַלֹּתוֹ, 521. *b.*—וַתִּבָּקַע, *that the earth opened itself, separated itself*, Niph. Fut., 182. *b.* 3.—בָּתֵּיהֶם, plur. suff. of בַּיִת, irregular, and actually derived from בָּתַת or בַּת.

(33) שְׁאֹלָה, as in v. 30 above.—וַתְּכַס, Piel Fut. apoc. of כָּסָה,

Dagh. forte omitted in the ס, 72 and 286. 2.—עֲלֵיהֶם, 506.—מִתּוֹךְ, from תָּוֶךְ.

(34) סְבִיבֹתֵיהֶם, prop. a noun, used here as a preposition, 407. *b.*—נָסוּ לְקֹלָם, *fled at their cry*, viz. of terror and distress.—אָמְרוּ, viz. the men of Israel *said.*—תִּבְלָעֵנוּ, for Qamets under ל, see 312. 5.

(35) אֵשׁ, *fire*, i. e. lightning.—אִישׁ, 461.—מַקְרִיבֵי, Part. Hiph. in const. state, *the offerers of*, *those who presented* incense. In respect to the 250 men here, *who offered incense*, see in vs. 2, 6, 7, 16—18, of this chapter.

The narration, contained in the preceding extract, has met with peculiar treatment from some of the critics of the new school in Germany. One class have suggested, that Moses probably caused the tents of the rebels to be *undermined;* and as he knew at what hour of the day the mine would be sprung, so he could predict when the rebels would be swallowed up in the earth.

Eichhorn is somewhat more expert, in his explanation. He attempts to shew, that Moses ordered the rebels to be *buried alive*, with all that appertained to them. As to 'the 250 men, consumed by fire,' he thinks that 'they were first slain, and then their bodies consumed by fire;' and this, by the orders of Moses.

To argue against conjectures of such a nature, would be *operosè agere nihil.* It is not possible for any one who reads the narration above, really to suppose that the writer did not regard the event in question as *miraculous.* Now the object of an interpreter is, to explain the meaning of the author whom he interprets. The question, Whether such an event as that related above is possible, or credible? may be raised by critics, or skeptics, and may be answered by them in the negative; but those, who believe that the Creator of the world has it at all times entirely under his control, and that the authors of the sacred volume are worthy of full credit, will not be anxious to explain away the obvious meaning of the Scriptures, nor to free themselves from the obligation to believe in occurrences of a supernatural kind.

To wonder or to scoff at this (so named) *credulity*, is not difficult; but to argue it down, with grounds of reasoning that will abide the test of careful, extensive, and sober investigation, is quite a different task.

No. XXXII. Num. XX. 7—11.

(8) הַמַּטֶּה, *the staff* or *rod*, viz. that with which he had performed miracles before; see Ex. 17: 5, and comp. v. 10 below.—מֵימָיו, suff. plur. of מַיִם.

(9) צִוָּהוּ, 313.

(10) הַמֹּרִים, *ye rebels*, Part. of מָרָה.—הֲמִן, *ne ex*, *num ex*, הֲ interrogative.—נוֹצִיא, *must we bring forth*, 504. *i*.—לָכֶם, Dat. *commodi*.

(11) וַיָּרֶם, apoc. Fut. of רוּם, in Hiphil.—וַיַּךְ, apoc. Fut. Hiph. of נָכָה, see Par. XIX.—בְּמַטֵּהוּ, from מַטֶּה, 336. Note 4.—פַּעֲמַיִם, *two times*, *twice*, Dual of פַּעַם,—וַתֵּשְׁתְּ, nude apoc. form of שָׁתָה, Fut. Kal, 183. *γ*.

From Ps. 106: 33, and Deut. 32: 49—52, it appears that Moses sinned on this occasion; but the nature of his offence is not particularly specified in either passage. In the Psalm it is said, that 'he spake unadvisedly with his lips;' in Deut. loc. cit., that 'he did not sanctify the Lord in the midst of the children of Israel.'—But by Num. 20: 12, it appears that Moses and Aaron themselves indulged a spirit of unbelief, on this occasion. It was for this, that they were excluded from the promised land. Well may we conclude, that an unbelieving spirit is offensive to God.

No. XXXIII. Deut. VI. 4—9, 13, 17, 18.

(5) אֶחָד, *one*, in opposition to the polytheism of all the Gentile nations. The metaphysical nature of the Godhead is clearly not the particular object of assertion here.—לְבָבְךָ and נַפְשְׁךָ, a repetition of words nearly synonymous here, for the sake of intensity, 438. *d*, and Note.—מְאֹדֶךָ, Dec. VI. *y*.

(6) מְצַוְּךָ, Part. Piel, 313.—עַל, *in*, *on*, *before*, for the same

sense will be conveyed in either way, i. e. 'constantly remember.'

(7) וְשִׁנַּנְתָּם, *and ye shall inculcate*, reg. Piel in a verb ע״ע, 262. בְּשִׁבְתְּךָ, Inf. fem. with suff., from יָשַׁב, Dec. XIII. g.—וּבְלֶכְתְּךָ, *id.* from יָלַךְ.—וּבְשָׁכְבְּךָ, Inf. suff. from שָׁכַב.—וּבְקוּמֶךָ, *id.* from קוּם, in pause.

(8) לְאוֹת, *for a token, for a remembrancer.*—לְטֹטָפֹת, *front-pieces, frontlets.* From this precept, in later times, the Jews deduced the obligations of wearing *phylacteries;* which they greatly abused to superstitious purposes.

(17) שָׁמוֹר תִּשְׁמְרוּן, 514. *a.*—מִצְוֹת, *mits-vōth*, from מִצְוָה.

(18) לַאֲבֹתֶיךָ, i. e. 'he bound himself by an oath uttered *to thy fathers,* that he would give this land to you.'

No. XXXIV. Deut. XXXIV. 1—8.

(1) מֵעַרְבֹת, const. plur. of עֲרָבָה, Dec. XI.—נְבוֹ, a mountain on the east side of the Jordan, probably not far from the northern part of the Dead Sea, and the summit (רֹאשׁ) of a ridge, on the northern part of Moab, called Pisgah, פִּסְגָּה.—רֹאשׁ, in apposition with נְבוֹ.—עַל־פְּנֵי, *before, in the face of*, i. e. on the east.—וַיַּרְאֵהוּ, Hiph. Fut. of רָאָה, *made him to see, shewed him.*—הַגִּלְעָד, the region on the *east* side of the Jordan, which the two and a half tribes possessed.

(2) וְאֵת כָּל־נַפְתָּלִי, i. e. אֶרֶץ נַפְתָּלִי; for so runs the next clause, אֶרֶץ אֶפְרַיִם. The countries mentioned in this verse, lie on the west side of the Jordan, and reach to the Mediterranean, for a considerable extent from north to south. The distinctive portions of tribes, which are here named, shew that the narration now in question was composed, or at least revised, after the division of Palestine among the tribes.—הַיָּם הָאַחֲרוֹן, *the sea behind,* i. e. the Mediterranean. To a Hebrew, who reckoned with his face toward the rising sun, the east was *before*, the west *behind*, the south *the right*, and the north *the left*.

(3) הַנֶּגֶב, *the south*, here, the south part of Palestine.—הַכִּכָּר, lit. *the circle*, viz. the *bow* or *circle* of land made by the windings

of the Jordan.—בִּקְעַת יְרֵחוֹ, *the plain*, or rather, *intervale of Jericho, the city of palm-trees*, (so called from the great number of these which grew in its neighborhood).—צֹעַר, a town near the southern extremity of the Dead Sea.

(4) אֲשֶׁר, *concerning which*, 428. 3.—הֶרְאִיתִיךָ, for the Seghol under ה, and the Hhireq under א, (instead of the usual הִרְאֵיתִי), see 287. 1; lit. *I have caused thee to see*, viz. the lands above mentioned.—שָׁמָּה, ה local, 100. *i*.

(5) עַל־פִּי, lit. *according to the mouth*, i. e. according to the word or declaration; *mouth* being taken for what it utters. Comp. Deut. 32: 49—52.

(6) וַיִּקְבֹּר, *and one buried*, or *he* [Jehovah] *buried*; for the Nom. is not expressed in this case, and we are left to make it out from the context. The latter seems to me to be the mind of the writer. One would not expect an *impersonal* verb here.—בַגַּי, in a valley, (*a Wady*, as the Arabians call a ravine, with banks more or less steep, and either narrow, or of some considerable width).—מוּל, *before* i. e. on the east, or *over against* i. e. not far from, in view of.—בֵּית פְּעוֹר, the name of a mountain, probably one of the summits of the Pisgah ridge.—וְלֹא יָדַע אִישׁ, which seems plainly to indicate, that it was Jehovah who buried Moses, and not any one of the friends of the prophet. How could such an one forget the place of his burial?

(7) בְּמֹתוֹ, Inf. with suffix, 521. *a*.—כָהֲתָה, fem. of כָּהָה.—לֵחֹה, *his vigour, active power*.—וַיִּתְּמוּ, from תָּמַם, 261.

No. XXXV. Josh. III. 9—17.

(9) גֹּשׁוּ, *gō-shū*, a peculiar form of the Imp. of נָגַשׁ, not noted in the Lexicons or Grammar; *draw nigh, approach*.—הֵנָּה *hither*.

(10) הוֹרֵשׁ יוֹרִישׁ, Hiph. Inf. and Fut. of יָרַשׁ, 514. *b*; the Inf. is written *defectivè* for הוֹרִישׁ, 63; *he will surely dispossess, drive out*.

(11) אֲרוֹן הַבְּרִית אֲדוֹן כָּל־הָאָרֶץ, four successive words all in regimen or const. state.

(12) לָכֶם, Dat. *commodi*.—אִישׁ, 458.—אֶחָד, 438. *b*.

(13) כְּנוֹחַ, Inf. const., 521. *b*, comp. 525 for the relation of כַּפּוֹת to כְּנוֹחַ; and for the form of the latter, see 270. *a*. 2.—לִשְׂאֵי, 531.—בְּמֵי, const. of מַיִם.—וְיַעַמְדוּ, 226; Vav not conversive here.—נֵד אֶחָד, *one heap*, Acc. of manner. Meaning: 'The waters, instead of flowing on as usual, shall accumulate and form a rising mass or heap.'

(14) בִּנְסֹעַ, 521. *a*.—מֵאָהֳלֵיהֶם, from אֹהֶל.

(15) וּכְבוֹא, 521. *b*.—בִּקְצֵה, Dec. IX. const.—מָלֵא עַל, *is full above, overflows*.—גְּדוֹתָיו, Dec. XI. from גָּדָה.—יְמֵי, const. plur. of יוֹם.

(16) וַיַּעַמְדוּ, 226.—הַרְחֵק, as an adverb, 403. *d*; *far, remote from*.—מְאֹד *very*.—בָּאָדָם, for which, in the margin, we have מֵאָדָם, *from Adam*, a town or city, as the context shews. If the reading בָּאָדָם is retained, then we must render the whole phrase, *very far in respect to Adam*.—מִצַּד, *at the side*.—וְהַיֹּרְדִים, viz. מַיִם, [the waters] *which came down*, i. e. towards the Dead Lake, otherwise called (as here), *Sea of the Plain*, or *Salt Sea*.—תַּמּוּ נִכְרָתוּ, *were entirely cut off*, 533.—נֶגֶד, *opposite to, over against*.

(17) בֶּחָרָבָה, 142. *a*.—הָכֵן, form of Hiph. Inf. of כּוּן, used as an adverb here, 403. *d*; *firmly, safely*.

It is quite impossible here, to explain away the meaning of the writer in respect to this miraculous interposition. The 15th and 16th verses are so specific and definite as to their meaning, that to allege that the Jordan was forded by the Israelites, at a time when the waters were very low, is quite impossible; i. e. it is impossible to shew that the writer means to convey this idea. There is no alternative here, but either to believe in a miraculous interposition of God, or to abandon all confidence in the correctness of the sacred historian.

No. XXXVI. Josh. X. 12—14.

(12) תֵּת, for תֶּנֶת, 107. 2; from נָתַן, and Inf. fem. in the const. state, 520. *b*; the *subject* of the verb תֵּת follows it in the Gen., 525.—לְעֵינֵי, lit. *in the eyes of*, i. e. in the sight of, before.

(13) דּוֹם, Imp. of דָּמַם, with Vav *fulcrum*, 64; comp. 264. 3, where are examples of the Fut. with the like form.—וְיָרֵחַ, *and thou moon*, Voc. case, דּוֹם is implied after it.

(13) וַיִּדֹּם, 261.—עָמָד, i.e. עָמַד, the final vowel being prolonged by the accent Rebbia upon it, 144. 149.—יִקֹּם, Fut. Kal of נָקַם, *took vengeance upon.*—הֲלֹא, not question-wise, *nonne;* but for הִנֵּה, *ecce, lo.* So the Seventy frequently render הֲלֹא, viz. by ἰδού; and in the Samaritan and Rabbinic, this is the predominant sense of the word; also in Arabic, هلا means *ecce.*—עַל, *in.*—יָשָׁר, *of Jasher*, i.e. of the upright; a book of national songs or narratives so called, probably because it contained narratives respecting men of an upright character; comp. 2 Sam. 1: 18.—בַּחֲצִי הַשָּׁמַיִם, *in the midst of the heavens*, i.e. at the meridian. It was about noon, therefore, when this occurrence took place.—לֹא אָץ, *did not hasten*, i.e. did not move rapidly as he usually does; for his movement is described as *rapid* by the sacred writers, e.g. Ps. 19: 6. Ecc. 1: 5. It is difficult to say, however, whether the expression לֹא אָץ be not λιτότης here, so that the meaning is simply, 'it stood still.'—כְּיוֹם תָּמִים, *about a whole day*, 428. *c*.

(14) וְלֹא הָיָה כַּיּוֹם הַהוּא, *and there was not like unto that day*, i.e. there has been no day like that, either before or since.—לִשְׁמֹעַ יְהוָֹה, *in respect to Jehovah's hearkening* etc. 525. Comp. 523, in view of which we may render here, *when Jehovah hearkened to.*—נִלְחָם, 182. 6.—לְיִשְׂרָאֵל, Dat. *commodi.*

No. XXXVII. Judg. IV. 13—24.

(13) רֶכֶב, 461.—בַּרְזֶל, prob. a word of foreign origin; for form, see 141. Note 2.—מֵחֲרֹשֶׁת etc., i.e. from the northern extremity of Galilee, down to the river of Kishon, which runs in the valley north of Tabor, and springs from this mountain.

(14) בְּיָדֶךָ, put him *into thy power*, or *under thy control.*—הֲלֹא, *ecce*, as in No. XXXVI. v. 13.—יָצָא, *goeth forth*, including the Fut. also, 503. *d*. 2.

(15) וַיָּהָם, *văy-yā-hŏm*, short O, Fut. with Vav, from הָמַם,

208. Note 2.—הָרֶכֶב, generic, *cavalry*.—לְפִי, *by the edge* of the sword.—וַיָּנָס, apoc. Fut. Kal of נוּס, 270. *a.* 3.

(16) הַמַּחֲנֶה, the *infantry*, if we may employ the present technical language of military men, in order to translate the word.

(17) שָׁלוֹם, *a state of amity*.

(18) לִקְרַאת, for form, see 118. Note 2.—סוּרָה, 270. *a.* 4. *Imp. parag.* The asterisk here, and again on the same word in the sequel, points to a Masoretic note at the bottom, which is, '*Milra*,' i. e. the tone is on the ultimate, 99. Note; see in 100. 2, under e. g.—וַיָּסַר, Hiph. Fut. apoc., 270. *c.* 3. *Fut. apoc.* with Gutt.—הָאֹהֱלָה, with ה local, and in the Acc., 428. *a.*—וַתְּכַסֵּהוּ, Fut. Piel of כָּסָה.—בַּשְּׂמִיכָה, *with a mattrass*, with a small piece of carpeting, such as was used on couches.

(19) הַשְׁקִינִי, Imp. fem. Hiph. of שָׁקָה.—צָמֵתִי, from צָמֵא, see 278 and 63.—נֹאוד, for נְאוֹד, 118.

(20) עֲמֹד, Imp. masc. form, although addressed to Jael, 490. —פֶּתַח, 428. *b.*—וּשְׁאֵלֵךְ, from שָׁאַל; for the dropping of the Qamets, see 133.—וְאָמַר, *and he shall say*, 209.

(21) יְתַד, const. of יָתֵד, Dec. V.—בַּלָּאט, *with secrecy, privily*. —נִרְדָּם, Niph. 182. *b.* 4.—וַיָּעַף, *and he sunk down lifeless, fainted*, Fut. apoc. of עוּף, with Pattahh under the Guttural ע.—וַיָּמֹת, with final vowel long, 144, also 180. *b.*

(22) לִקְרָאתוֹ, 278. 2; for form, 118. Note 2.—לֵךְ, Imp. of יָלַךְ.—וְאַרְאֶךָּ, Fut. Hiph. of רָאָה, with epenth. suffix, 309. *d.*—אַתָּה מְבַקֵּשׁ, 527. *a.*

(23) וַיַּכְנַע, *thus did* [God] *subdue* or *humble*.

(24) וַתֵּלֶךְ . . . . הָלוֹךְ, 514. *c,* denoting *continuance;* while וְקָשָׁה denotes the kind of action, viz. *was heavy* or *oppressive*.—הִכְרִיתוּ, 521.

No. XXXVIII. Judg. XVI. 23—31.

(23) נֶאֶסְפוּ, 226.—וּלְשִׂמְחָה, *and for rejoicing*.—נָתַן, sing., 437. 2.

(24) אֹתוֹ, *him*, i. e. Sampson.—וְאֵת מַחֲרִיב, *and him who destroyed*.—חֲלָלֵינוּ, and him who multiplied *our slain*.

(25) כְּיטוֹב, the vowels are made to fit the Qeri at the bottom of the page, כְּטוֹב.—כְּטוֹב לִבָּם, *when their heart grew merry*, 521. *b.*—הָאֲסִירִים, the pointing is adapted to the Qeri at the bottom of the page, Part. pass. of אָסַר.—וַיְצַחֵק, Piel. Fut., *that he might make sport.*

(26) הַנִּיחָה, *station me*, Imp. parag. Hiph. of יָנַח, 251.—וַהֲימִשֵׁנִי, (with points adapted to the Qeri), Hiph. Fut. with suffix, from מוּשׁ, Yodh omitted before the last radical, 63; Qamets dropped under ה, 133.—עֲלֵיהֶם . . . . אֲשֶׁר, *on which*, 478.—נָכוֹן, Niph. *is built.*—וְאֶשָּׁעֵן, *that I may lean.*

(27) בְּשַׂחֵק שִׁמְשׁוֹן, 525. 521.

(28) זָכְרֵנִי, Imp. Par. XXII.—הָאֱלֹהִים, 412. *d.*—וְאִנָּקְמָה, Niph. Fut. paragogic.—מִשְּׁתֵי, *on account of the two;* the asterisk refers to a note, which denotes that the ת here is Raphe, contrary to the usual form of this word.—מִפְּלִשְׁתִּים, [that I may be avenged] *in respect to the Philistines.*

(29) וַיִּלְפֹּת, *stooped down towards*, the sense requires, *took hold of.*

(30) תָּמוֹת נַפְשִׁי, *let me die*, 475. 2. *a.*—וַיֵּט, Par. XIX., *he laid out, he put forth.*

(31) אֶחָיו, for אַחִיו, 142. *a.*—וַיִּשְׂאוּ, Dagh. omitted in the Sin, 73. Note 3; Fut. of נָשָׂא.—בֵּין . . . . וּבֵין, *between . . . . and between;* the Hebrews repeated the particle in such a case, while we use it only once, and that before the first noun, e. g. here, *between Zorah and Eshtaol.*—שָׁפַט, *ruled over, governed, directed.* The office of *judge* in the East, is invariably connected with that of magistracy in other respects. All kings are judges; and all judges besides them, are executive officers under them of some kind or other. Hence, in the Scriptures, the word *to judge* often means, in a figurative sense, *to have a predominance among, to have a superiority over*, etc.

If any one should question the possibility of 3000 people being upon the roof of the temple in question, he may be referred to the accounts of the temples at Thebes in Upper Egypt, which have been given by all recent travellers; accounts which, while

they come to us authenticated in such a manner as to admit of no doubt in regard to their verity and correctness, at the same time present things apparently incredible, and contrary to all the philosophizing of most speculative and theoretical historians. The ruins of ancient Greece and Rome, so far as vastness and extent are concerned, dwindle into insignificance when compared with the astonishing remains of early architecture at Thebes. What is most confounding of all to that philosophizing, in which historians of a skeptical cast are continually prone to indulge, is, that these mighty ruins are, beyond all doubt, the relics of architecture designed and executed in ages, when, as some popular writers admonish us to believe, men were not yet weaned from contending with the beasts of the forest for their lairs and for their acorns, nor but very little elevated above them. The ruins at Thebes, present evidences of control over physical, mechanical power; of skill in architecture on a scale of surprising magnitude; and of art in mixing and laying on colours, that are fresh as if painted but yesterday, after having been laid on for more than 30 centuries; which confound and put to shame all that the arts and sciences, and the experience of 3000 years, have since been able to accomplish. So much for the rudeness, and barbarity, and ignorance, of the *primitive* ages. The Philistines, the near neighbors of the Egyptians, and their hearty coadjutors in polytheism, might well have, and doubtless had, large temples as well as they; large enough to afford room for 3000, and some of them not improbably for many more, to stand upon the roof.

As to the strength of Sampson, in tearing away pillars on which such an enormous weight rested; those who disbelieve any thing which is miraculous, will of course regard the whole as μῦθος; those who admit the reality of miracles, will doubtless be ready to believe, that there was some supernatural aid afforded him, in the case under consideration. A heavy blow was inflicted on polytheism, by the event in question, and on its votaries who were the enemies of God's chosen people.

No. XXXIX. 1 Sam. III. 1—14.

(1) מְשָׁרֵת, Part. Piel, 231.—נִפְרָץ, lit. *spread abroad*, i. e. *common*, *usual*.

(2) וְעֵינָו, dual suff. of עֵינַיִם; the asterisk refers to another orthography (*plenè*) in the Qeri; see 336. Note 4 (it should be 5), 1.—הֵחֵלּוּ, Hiph. of חָלַל.—כֵהוֹת, Piel. Inf. of כָּהָה, comp. 232. *b*, but the form of the Inf. mood is not stated there; *to be dim*, *to fail*.

(3) נֵר, also נֵיר, 63.—טֶרֶם, *not yet;* as to the form, 403. *b*.

(5) וַיָּרָץ, from רוּץ, 270. *a*. 3, *Fut. apoc.*—הִנְנִי, Dagh. omitted in the first נ, 73. Note 3; comp. at the end of v. 4.—לִי, 75. *a*.—שׁוּב שְׁכָב, *lie down again*, 533.—שְׁכָב, in pause.

(6) וַיֹּסֶף (וַיּוֹסֶף), Hiph. apoc. Fut. of יָסַף, 63 and 208. Note 2.

(7) טֶרֶם יָדַע, *had not yet known*.

(8) וַיָּבֶן, apoc. Fut. Kal of בִּין, 274. 2.

(9) לֵךְ, Imp. of יָלַךְ.—דַּבֵּר, *speak*, Imp. Piel.

(10) כְּפַעַם בְּפַעַם, *as once and again, as repeatedly before*.

(11) אָנֹכִי עֹשֶׂה, 527. and 529.—תְּצִלֶּינָה, fem. plur. Fut. Hiph. of צָלַל.—הָחֵל וְכַלֵּה, Inf. abs., although not the usual form as to the latter verb, 514. *c;* lit. *beginning and finishing*, i. e. thoroughly executing the whole.

(13) מְקַלְלִים, Dagh. omitted in the first ל, 73. Note 3.—לָהֶם, 545.—כִּהָה, Piel.—בָּם, 506.

(14) אִם, *if*, but in an oath (as here) it means *not*. The reason is, that the phrase is elliptical. Fully written out it would run thus, *If I do thus and so, may God do this or that to me!* See the formula in full, 2 Sam. 3: 35. 1 Sam. 25: 22. In such cases, the meaning of course is, 'I surely will not do this or that.'—לֹא יִתְכַּפֵּר, *shall not be expiated*, 187. *c*. 3.

No. XL. 1 Sam. XVII. 38—51.

(38) מַדָּיו, suff. plural of Dec. VIII., from מַד, *raiment, apparel.*—וְנָתַן, *put, placed.*—שִׁרְיוֹן, 511.

(39) וַיֹּאֶל, Hiph. apoc. Fut. of יָאַל, 63.—לָלֶכֶת, לֶכֶת Inf. of יָלַךְ.—כִּי לֹא נִסָּה, *but he had not put them to trial, he had not proved them.*—וַיְסִרֵם, Hiph. Fut. with suffix, from סוּר, reg. form יָסִיר, here written *defectivè*, 63, and the Qamets dropped under the Yodh, 133.

(40) מַקְלוֹ, from מַקֵּל, Dec. VII., Dagh. omitted in ק, 73. Note 3.—חַלֻּקֵי אֲבָנִים, lit. *smooth ones of stones*, i. e. smooth stones, 423.—חַלֻּקֵי, const. plur. of חַלּוּק, 41.—הָרֹעִים, root רָעָה.

(41) הֹלֵךְ וְקָרֵב, 514. *c.*

(42) וַיִּבְזֵהוּ, from בָּזָה.—יְפֵה, const. of יָפֶה, Dec. IX.; lit. *with something beautiful*, i. e. with beauty.

(43) בָּא, Part. of בּוֹא, 527.—בַּמַּקְלוֹת, Dagh. omitted in ק, 73. Note 3.

(44) לְכָה (לֵךְ), parag. Imp. of יָלַךְ.—מַעַרְכוֹת, const. plur. of מַעֲרָכָה, Dec. XI.—חֵרַפְתָּ, Piel of חָרַף. The asterisk refers to a Masoretic note, which is, that 'Soph Pasuq (Silluq) is placed on the vowel Pattahh;' which is rather unusual, inasmuch as it generally prolongs it.

(46) וְהִכִּתִיךָ, Hiph. of נָכָה, 63.—וַהֲסִרֹתִי (וַהֲסִירוֹתִי), 63. from סוּר.—פֶּגֶר, *corpse*, collective here, *corpses.*—לְיִשְׂרָאֵל, *who belongs to Israel*, or, *who is on Israel's side.*

(48) הַמַּעֲרָכָה, *toward the camp*, viz. the camp of the Philistines; Acc. of place, 428. *a.*

(49) וַיַּךְ, from נָכָה.—וַיְמִתֵהוּ, Hiph. Fut. of מוּת, 63.

(51 וַיְמֹתְתֵהוּ, Polel of מוּת.—גִּבּוֹרָם, *their champion, hero.*—וַיָּנֻסוּ, Fut. Kal of נוּס, 63 and 41.

SELECT PASSAGES OF HEBREW POETRY.

THE poetry of the Hebrews has characteristics which are peculiar, and which widely distinguish it, in some respects, from the poetry of the western world. So far as any one has yet been able to discover, the Hebrews had no knowledge of what we call *quantity*, or *syllabic measure* as employed in the construction of poetic verses. Many attempts have been made, since the revival of Hebrew study in Europe, to discover something of the Grecian and Roman measure in the poetry of the Scriptures; but none have met with the desired success. Men of different nations, of extensive learning, and of great enthusiasm for Hebrew study, have made these fruitless attempts. It has indeed been affirmed by Jerome and others in ancient times, and by critics of no small reputation in modern times, that the poetry of the Old Testament displays all the rich variety of Greek and Latin measure; and that one may find there the heroics and lyrics of the West, not only in respect to spirit, but even in regard to form.

Every attempt however to discover them, has failed to produce any general conviction of their real existence, in the minds of those who are acquainted with oriental studies; and it is now a matter of almost universal accord, that the characteristics which distinguish Hebrew poetry, are principally the following: viz. (1) A kind of rhythmical conformation of *στίχοι* or distichs. (2) A parallelism of the same in regard to sentiment. (3) A figurative, ornate, parabolic style. (4) A diction in some respects peculiar.

In regard to the first of these characteristics, the measure of syllables, i. e. their length or brevity as it regards what is called *quantity*, is not concerned; at least it is not, as has been already said above, discoverable by us. The terms *rhythmical conformation*, here employed, are designed only to mark a conformation in general, as to the respective length of lines and the number of

syllables, in two corresponding στίχοι or distichs. This is the most general of all the distinguishing features of Hebrew poetry. The exactness does not, indeed, correspond with that observed in English rhyme. But still, it is so general, and so considerable, as to force the observation of it upon every reader, who has any powers of discernment.

The second characteristic, viz. parallelism, applies to the correspondence of *sentiment*. This sentiment may be either the same, (or the same with only a slight variation in the diction, or the thought, or in both), and then the distich consists of two parallel passages, in the usual sense of the word *parallel*, as well as in a poetic sense; or the sentiment in one στίχος may be an *antithesis* to that which is contained in the other, the antithetic correspondence being plainly a matter of design and calculation; or lastly, there may be nothing more than a correspondence in the length of the στίχοι, and a general sameness of design, without either a synonymous or antithetic sense in the members of the distich. To produce examples of all these would be very easy; but it would be out of place here. I refer the reader, for ample satisfaction in respect to this whole subject, and that he may acquire a right and adequate understanding of it, to Bishop Lowth's celebrated and admirable *Lectures on Hebrew Poetry*, in particular Lect. XVIII—XX; or, (to what in some respects is still more satisfactory), to his *Preface* to the *Translation of Isaiah*. He may also consult De Wette, *Commentär über den Psalmen*, Einleit. § 7; Vogel, *de Dialecto Poetico;* Meyer, *Hermeneutik des Alt. Testaments;* and other writers, who have composed introductions to the Hebrew Scriptures.

In regard to the third characteristic of Hebrew poetry, it is common, in some respects, to the poetry of all languages. A diction figurative, elevated, remote from the vulgar one, and abounding in comparisons, is almost of course the characteristic of all poetry, which exhibits any striking display either of feeling or of imagination. But the Hebrew poetry, (which is in a peculiar sense the offspring of feeling), abounds to an uncommon degree in these characteristics.

The *peculiar diction* of Hebrew po
choice of words; in the *meaning* assigned to
which it gives them.

(*a*) *The choice of words.* Thus אֱנוֹשׁ
אָתָה instead of בּוֹא, *to come;* מִלָּה instead of
stead of עוֹלָם, *former time;* תְּהוֹם instead of יָם

(*b*) *The meaning of words.* E. g. אָבִיר *stro* אַבִּיר
strong, for *bull;* יְחִידָה *the only, the darling,* for *li* יוֹסֵף *Joseph,*
for *the nation of Israel,* etc.

(*c*) *The forms of words.* E. g. אֱלוֹהַּ instead of אֱלֹהִים, *God;* הָוָה
instead of הָיָה, *to be;* עֲמָמִים instead of עַמִּים, *nations;* שְׁנוֹת instead
of שָׁנִים, *years;* יְמוֹת instead of יָמִים, *days;* מִנִּי instead of מִן, *from;*
יְהַלֵּךְ instead of יֵלֵךְ, *he will go.*

(*d*) In poetry, *several grammatical forms are peculiar.* E. g.
paragogic ־ָה is suffixed to nouns in the absolute state; ־וֹ and ־ִי
are suffixed to nouns in regimen; ־מוֹ suffix is used instead of
־ם *them, their;* ־ֵיהוּ and ־וֹהִי instead of ־ָיו *his;* ־ֵכִי fem. instead of ־ֵךְ *thine;* ־ִין and ־ֵי plur. instead of ־ִים.

In other respects too, poetic usage gives peculiar liberty. The conjugations Piel and Hithpael are sometimes used intransitively; the apocopated future stands for the common future; the participle is often used for the verb; and anomalies in respect to concord, ellipsis etc. are more frequent than in prose.

The design of this brief sketch, is principally to awaken in the student a desire to make himself acquainted with this deeply interesting subject, and to direct him where he should go to attain the requisite knowledge in question. To pursue the topic here, would be premature and out of place. Nor is it necessary, since the student can hardly fail to procure at least some of the authors, who have been mentioned above as treating of the subject before us.

It may be proper here to note, that in making the division of Hebrew στίχοι or parallelisms, I have not been always guided by the train of accents put upon them. In general, these are an adequate guide and may be trusted. But they always need a watchful eye over them; and, not unfrequently, a departure from them

is absolutely necessary, in order to preserve the best sense of the passage. Where this is necessary, or at least where I have judged it to be so, I have not scrupled at all to make such departure. It is now a position which needs no longer to be formally established, that the accents are not of ancient and obligatory authority. The palpable (not to say gross) mistakes, into which the Accentuators have sometimes fallen, is a sufficient ground why we should be allowed, when exigency demands, to depart from the path which they have marked out. I have done so; but I have done it only when I thought it quite necessary, or at least important, to do it, in order not to injure the poetry, or the meaning of the author. The student, who gains even a slight acquaintance with the accents, and with their nature as signs of pause, and as conjunctive as well as disjunctive, will be able at once to judge of all the departures which I have made; and to decide in some good measure, as to the expediency of them. It must be obvious, that the determining of the respective length of *στίχοι*, must sometimes be a matter of taste, and feeling, and judgment, rather than the following of any technical rules. Hence different persons may not always agree here. I can only say, that I have made no division contrary to the accents, without considering the subject and examining before I decided.

No. XLI. Psalm CL.

If we may suppose, (what at least is very probable), that the first and last *στίχος* of this Psalm was sung by the whole united temple-choir; and that the rest was sung *responsively*, by parts of the same; it is easy to see, that the effect must have been exceedingly great, upon those who were present at its recital, as well as upon the singers themselves. That the choir of voices was accompanied by a variety of instruments, is sufficiently evident from the matter of the Psalm itself.

(1) הַלְלוּ, Piel, Dagh. omitted in the first ל, 73. Note 3. The accent is here put on the penult, because a tone-syllable immediately follows the word, 101. *d.* In the last line of the Psalm,

the student will see that Maqqeph and M
instead of a tonic accent as here. The re
on the ultimate.—The Dag. forte is omitted
derivates of הִלֵּל, for the same reason as abo
in Piel Imperative.

יָהּ, *Yāh*, *Jehovah*, an apocopate form of יְהוָה
er also, which is common in proper names, and יָהּ
seems to be directly derived.—בְּקָדְשׁוֹ, *in his sanctuary*, i. e. ye who worship in his sanctuary or temple.—בִּרְקִיעַ עֻזּוֹ, *in the firmament of his glory* or *might*. I prefer the former. Meaning: 'Praise Jehovah ye who worship in his glorious firmament,' i. e. ye angels in the world above.—עֻזּוֹ, Dec. VIII., from עֹז.

(2) בִּגְבוּרֹתָיו, *on account of his mighty deeds.* –כְּרֹב גֻּדְלוֹ, lit. *according to the abundance of his greatness*, i. e. in a manner that corresponds with his exceeding greatness, 438. *d*, and Note.

(3) בְּתֵקַע, lit. *stroke.* In English we say, *blast.*—נֵבֶל, prob. *harp.*—כִּנּוֹר, prob. *lyre.*

(4) תֹּף, *small-drum.*—מָחוֹל, the *solemn dance*, a measured step accompanying the music, and as it were beating the time for it.—מִנִּים, *on the strings*, i. e. stringed instruments.—עֻגָב, commonly written עוּגָב, comp. 31. Note 4; *bag-pipe*, *bassoon?* The translation of it by *organ*, seems to be incorrect.

(5) בְּצִלְצְלֵי שָׁמַע, (שָׁמַע in pause), lit. *with cymbals of sound*, i. e. with sounding cymbals, 440. *a*.—תְּרוּעָה, *of joyful noise* or *sound*. A slight variation here makes the difference between this and the preceding *στίχος*.

(6) הַנְּשָׁמָה, lit. *breath*, i. e. every creature which breathes, all which has life.—תְּהַלֵּל, fem. because of its agreement with נְשָׁמָה.

No. XLII. Ps. CXXXIV.

The title to this Psalm, (and to the others which follow), I have printed in small type, in order to distinguish it from the body of the Psalm. That this has not long ago been done, has been occasioned by following the Masoretic rules of arrangement,

by which the *title* is not only confounded with the Psalm itself, as to the enumeration of the verses, but actually made a regular part of it, even in the train of the accents. As this is surely not 'distinguishing things that differ,' I have ventured to throw the title into a line by itself, to omit the accentuation upon it, and to distinguish it from the body of the Psalm, by the mode of printing it.

שִׁיר הַמַּעֲלוֹת, (in the title), means, either 'pilgrim-song,' i. e. song sung when *going up*, *ascending*, to Jerusalem, as at the yearly feasts, etc., (which explanation will fit several of the 15 Psalms with this title); or, 'gradation-song, degree-song,' i. e. a song in which one distich gradually advances upon the other, or is built partly upon it, by repeating some of its words or thoughts, (which explanation fits many *στίχοι*, but not all, of the Psalms bearing the title in question.)

Such are the usual explanations. But may not some light be thrown on this word, by referring to the poetry of the Syrians? One of the eight species which they distinguish, is ܡܣܩܬܐ, *gradus*, *scalae*, of the same signification as מַעֲלוֹת. The name in Syriac appears to refer to a particular species of metre; see Oberleitner's Chrestom. Syr. p. 287. But what the metre is, in the psalms entitled מַעֲלוֹת, (if indeed this title refers to metre), we have not the means of determining.

(1) הִנֵּה, *see!* i. e. *attend*, hortatory in its sense, in this place. —בָּרְכוּ, Imp. Piel, *bless*, i. e. praise, laud.—עַבְדֵי here means, *those employed in the temple-service*, as the next *στίχος* shews.—הָעֹמְדִים, הָ *who*, 412. Note 1; lit. *standing*, which is the attitude of those who are in waiting or attendance, and alert in performing service.—בֵּית־יְהוָה, *the temple.*—בַּלֵּילוֹת, plur. masc. of לַיִל, 322; *by night*, lit. *during the nights.* Meaning: 'Ye Levites, ministering in the temple, and keeping the night-watches there, praise the Lord!'

(2) שְׂאוּ, Imp. of נָשָׂא.—קֹדֶשׁ, *toward the sanctuary*, 428. *a*, i. e. the most holy place where God dwelt; for *toward this* the worshipper always turned, when he offered up his supplications, which is expressed here by 'lifting up the hands.'

(3) יְבָרֶכְךָ, 201. Note.—מִצִּיּוֹן, *from Zion*, where God dwelt in his sanctuary; in other words, 'May the God who dwells in Zion bless thee!'—עֹשֵׂה, Part in const. state, 531. The dot over the middle tooth of the Shin is part of the Rebhia Geresh, 95. No. 11, which is placed on this word.—שָׁמַיִם וָאָרֶץ, which, in the usual method of speaking, are the same as τὸ πᾶν, i. e. *the universe*.

No. XLIII. Ps. CXVII.

(1) אֻמִּים, fem. plur. of אֻמָּה, 322.

(2) גָּבַר, *he has magnified*.—וֶאֱמֶת, for אֱמֶנֶת, 107. 2; *fidelity, faithfulness*, viz. in keeping his promises.—הַלְלוּ־יָהּ, plainly a general chorus to the Psalm.

The whole psalm is evidently one adapted to be sung at the commencement, or at the close, of worship.

No. XLIV. Ps. CXIII.

(1) אֶת־שֵׁם, *the name*, a periphrasis for Jehovah himself. Thus, "The *name* of the God of Jacob defend thee," i. e. the God of Jacob etc.; and so very often throughout the Scriptures.

(2) יְהִי, 120. *b*, and 201. Note.—מְבֹרָךְ, Part. Pual.

(3) מְבוֹאוֹ, Dec. III. *departure, going down*.—מְהֻלָּל, Part. Pual, *laudandum*.

(4) רָם, Part. Kal of רוּם.—כְּבוֹדוֹ, *his splendor, excellency, majesty*.

(5) כַּיהוָֹה, see Part II. No. 10.—הַמַּגְבִּיהִי, Hiph. Part. with Yodh parag., 211. *a*. 4.—לָשָׁבֶת, in pause, Inf. of יָשַׁב; lit. *in respect to his dwelling*. Both words together, 'Who maketh high [the place מָקוֹם] of his habitation,' i. e. dwells in heaven.

(6) הַמַּשְׁפִּילִי, Part. Hiph.. 211. *a*. 4, *who condescends, who stoops down*.—בַּשָּׁמַיִם, *upon the heavens*, etc.

(7) מְקִימִי, Part. Hiph., 211. *a*. 4, the final Yodh (which draws down the tone) causing the Tseri under מ to fall away, 133.—נְדִיבִים, 504. *b*.

(8) לְהוֹשִׁיבִי, Inf. Hiph. with Yodh parag., 211. *a*. 4.

(9) מוֹשִׁיבִי, Part. Hiph. 211. *a*. 4.—עֲקֶרֶת, Seghol. fem. of עָקָר. The whole phrase, 'Who maketh the barren woman to dwell in the house,' is a euphemism to express the idea of causing fecundity; which the next *στίχος* clearly shews. To those who are acquainted with the peculiar views of the Orientals on this subject, it will appear nothing strange that this is reckoned as a distinguished blessing. Comp. Gen. 15: 2. 16: 1 seq. 30. 1 seq. Luke 1: 25.

No. XLV. Ps. CIII.

לְדָוִד (title), לְ *auctoris*, as the critics say, i.e. לְ indicating the author; a common method of expressing authorship.

(1) נַפְשִׁי, *O my soul!* Thus could the Hebrew address himself; and thus we imitate him in English. In like manner, Pindar addresses himself by *φίλον ἦτορ*, *cor amicum.*—קְרָבַי, suff. plur. of קֶרֶב, the meaning is, 'my soul, myself,' or, 'all my powers and faculties.'—שֵׁם, governed by בָּרְכוּ implied.—שֵׁם קָדְשׁוֹ, 440. *a*.

(2) גְּמוּלָיו, Dec. I., *his kindnesses, beneficence.*

(3) עֲוֹנֵכִי, suff. fem. sing. of עָוֹן, the fem. suff. ךְ taking a parag. Yodh, (a poetic form).—תַּחֲלוּאָיְכִי, ־ָיְכִי in pause, for ־ַיְכִי, 236. *c*. fem. suff. plural.

(4) חַיָּיְכִי, suff. plur. of the same form as the preceding.—הַמְעַטְּרֵכִי, Part. Piel, Dagh. omitted in מ, 152. *a*. 5; ־ֵכִי fem. suff. referring to נֶפֶשׁ.—חֶסֶד, Acc. 511.—רַחֲמִים, *ib*., used only in the plural, and of a peculiar form.

(5) טוֹב, *with good* of every kind adapted to produce happiness.—עֶדְיֵךְ, *from* עֲדִי, Dec. VI., suffix as in 336. *b*; a doubtful word, but probably meaning here, *senectus*, *advanced age*, as the Chaldee has translated it. The Arabic عَدٌّ, *ʿed*, means *seculum*.—תִּתְחַדֵּשׁ, 3 fem sing. in Fut. Hith., with נְעוּרָיְכִי for its Nom., 495. *b*. This noun has the fem. suff. ־ָיְכִי in pause, for ־ַיְכִי, 336. in *c*, and comes from the plur. נְעוּרִים; lit. *thy youth is re-*

newed like that of the eagle.—Some translate thus; *thou renewest thy youth like the eagle.* If this be the intention of the author, one would expect תִּתְחַדְּשִׁי, as נֶפֶשׁ is addressed, which is usually feminine. But as נֶפֶשׁ is also masc. occasionally, there can be no valid objection to this mode of interpretation.—כַּנֶּשֶׁר, viz. as the eagle renews her pinions, and thus puts on the appearance of youth; the actual renewing of her age is, of course, out of question. The object of comparison is adverted to by the writer, in the same light in which it is commonly viewed and spoken of. The meaning after all may be simply, that a vigorous and healthy old age shall be enjoyed, like that of the eagle.

(6) עֹשֵׂה, lit. *the doer of*, const. Part., 531.—צְדָקוֹת, *justice.*—יְהוָֹה, [is] *Jehovah*, 554, i. e. Jehovah executes justice.—וּמִשְׁפָּטִים, *and judgment, equity.*

(7) יוֹדִיעַ, Fut. as *past* time, 504. *c.* 2.

(8) רַחוּם, with Daghesh'd Pattahh, 58.—אֶרֶךְ, const. of אָרֵךְ, Dec. V., constructed like Participials.—אַפַּיִם, dual, *indignation.* Whole phrase; *protracted of indignation*, i. e. long suffering, slow to anger.—רַב־חָסֶד, *abounding as to kindness*, 428. 3.

(9) יָרִיב, Fut. Kal of רִיב.—יִטּוֹר, Fut. Kal of נָטַר, with ו *fulcrum*, 64. The phrase is here elliptical, אַף being implied after יִטּוֹר, i. e. he will not always retain his displeasure.

(10) כַּחֲטָאֵינוּ, suff. plur. of חֵטְא, Dec. VI.—לָנוּ, Dat. *incommodi* here.

(11) כִּגְבֹהַּ, Dec. III., from גָּבַהּ, lit. *according to the height.*—עַל־יְרֵאָיו, *towards those who fear him*, עַל having here quite a different sense from what it has in the preceding *στίχος*.

(12) כִּרְחֹק, 521. *b*, *like to the removing*, i. e. remoteness.—הִרְחִיק etc., i. e. he has separated our sins very far from us; which means, 'he has fully and freely forgiven them.'

(13) כְּרַחֵם, 521. *b*, Inf. Piel.—עַל, *towards.*—רִחַם, Piel Praeter, 232. *b*.

(14) יִצְרֵנוּ, suff. state of יֵצֶר, *our frame*, i. e. of what materials we are made; as the sequel advertises us.—זָכוּר, i. e. זָכוּר יִזְכֹּר, 517; *he surely remembers, he recognises well.*

(15) אֱנוֹשׁ, 415, *as to man.*—כֶּחָצִיר, *as the grass*, i. e. short-

lived, soon withering away.—כֵּן יָצִיץ, *so he blooms*, Fut. Kal of צִיץ.

(16) בּוֹ, 75. *a*, also 506.—וְאֵינֶנּוּ, 405.—יַכִּירֶנּוּ, Fut. Hiph. of נָכַר, with epenth. suffix, 309. *d.*

(17) וְצִדְקָתוֹ, *kindness, beneficence*, a sense which this word frequently has; and so *δικαιοσύνη*, in the New Testament.

(18) לְשֹׁמְרֵי, with צִדְקָתוֹ implied before it, taken from the preceding *στίχος*.—לַעֲשׂוֹתָם, *to do them*, i. e. to obey them.

(20) גִּבֹּרֵי כֹחַ, *ye mighty of strength*.—לִשְׁמֹעַ בְּ, *who hearken to*, 523. *b.*

(21) מְשָׁרְתָיו, Part. Piel.—עֹשֵׂי, const. plur. Part., 531.

(22) בָּרְכִי נַפְשִׁי אֶת־יְהוָה, ending with the same words which stand at the beginning; and which probably were sung as a general chorus.

It is difficult to conceive of any thing more delightful than this hymn of gratitude and praise to God, for all his bounty, his compassion, and his kindness. He who can read it, without entering into the feelings and views of the writer by sympathies kindred with his, may well suspect that all is not right within him, and that his heart is yet estranged from God.

No. XLVI. Ps. 100.

לְתוֹדָה, (title), *of praise.* This appellation is probably taken from the first *στίχος* in v. 4.

(1) הָרִיעוּ, Hiph. Imp. of רוּעַ, *shout, make a joyful noise.*

(3) דְּעוּ, Imp. of יָדַע.—הוּא, *is, even he is*, 469.—הוּא, 467.—עָשָׂנוּ, 313.—וְלֹא אֲנַחְנוּ, i. e. *we did not* [make ourselves]. So with the Sept., the Accentuators, our English version, and most critics, I interpret this expression. But Rosenmueller and others read לוֹ for לֹא, and translate, *he made us for himself*, throwing אֲנַחְנוּ into the next *στίχος*.—עַמּוֹ, i. e. אֲנַחְנוּ עַמּוֹ, from the preceding *στίχος*, 562; *we are his people*, because he made us, and we did not create ourselves.

(4) בִּתְהִלָּה, *with song*, i. e. songs.

(5) אֱמוּנָתוֹ, *his faithfulness, fidelity* in keeping his promises.

No. XLVII. Ps. 93.

(1) מָלָךְ, 149, *reigns, is king.*—גֵּאוּת, Dec. I., *with majesty*, 511, נַפְשׁוֹ being the other Acc. here, which is implied after לָבֵשׁ. Meaning: 'He is all-surrounded with majesty or glory, he is exceedingly majestic or glorious.'—לָבֵשׁ, in the second στίχος, implies a repetition of גֵּאוּת, 562, thus marking intensity by repetition.—עֹז הִתְאַזָּר, *he girdeth himself with strength*, as before in the case of גֵּאוּת.—תִּכּוֹן, 3d fem. Fut. of Niphal, from כּוּן, and agreeing with תֵּבֵל, which is fem. and has immutable vowels; the world *is made firm.*—תִּמּוֹט, *id.* from מוּט.

(2) מֵאָז, lit. *from then*, i. e. from ancient times, of old; for it is parallel with מֵעוֹלָם in the next line.

(3) נְהָרוֹת, *floods*, a figurative term, designating an overwhelming multitude of threatening enemies. The repetition in the next line, denotes intensity.

(4) מִקֹּלוֹת, *in comparison with the roaring*, 454. The adjective which precedes this comparison, אַדִּיר, follows below.—אַדִּירִים, i. e. with מִ implied, [in comparison with] *the mighty waves of the sea, Jehovah in his lofty place is mighty.* Meaning: 'God in heaven is mightier than all my strong and numerous enemies.' After אַדִּירִים, מַיִם is implied.

(5) עֵדֹתֶיךָ, *thy testimonies*, i. e. thy promises, assurances.—נֶאֶמְנוּ, 226.—נַאֲוָה, Pilel of נָאָה, 292.—לְאֹרֶךְ, before which נַאֲוָה־קֹּדֶשׁ is implied, 562. For Dagh. in ק, see 75. *a.*—לְאֹרֶךְ יָמִים, *for a length of days*, i. e. for a long time, for ever.

No. XLVIII. Ps. 65.

לַמְנַצֵּחַ, (title), *to the overseer*, i. e. the chief chorister, or leader in the music; *to him who has the direction or oversight;* comp. 2 Chron. 2: 2, 18. 34: 12.—In שִׁיר .... מִזְמוֹר, (so also in Ps. 67: 68, 87, and שִׁיר מִזְמוֹר in Ps. 48: 66, 83. 108), one of the words is supposed by Rosenmueller, Gesenius, and others, to be

pleonastic; as in the phrases חָכְמַת בִּינָה, *sapientia intelligentiae;* עַד־שָׁלָל, *praeda spolii;* חֻקַּת הַתּוֹרָה, *statutum legis;* עֶבֶד עֲבָדִים, *servus servorum.* But with this explanation I do not feel satisfied. I should much rather believe that שִׁיר has reference either to the kind of poetry of which the psalm is composed, or to the kind of music in which it was to be sung, or to something which was concerned with the manner of its recital.

(2) לְךָ דֻמִיָּה, lit. *to thee is quiet expectation*, i. e. to thee I look in quietude, confiding in the aid which thou wilt afford.—דֻּמִיָּה, i. q. דּוּמִיָּה, 41, a noun with the ending ִיָּה which is equivalent to ִית or וּת.—תְּהִלָּה, i. e. לְךָ תְהִלָּה, from the preceding phrase.—בְּצִיּוֹן, i. e. who dwellest in Zion.—נֶדֶר, viz. *the vow* made in the day of calamity, and to be paid after deliverance from it.

(3) שֹׁמֵעַ, *O thou who hearest.*—עָדֶיךָ, from עַד, *unto*, 407. *b.*—בָּשָׂר, *flesh*, noun *collective* here, for *men*, and so it takes a verb plural.

(4) דִּבְרֵי עֲוֹנֹת, *iniquities*, the word דִּבְרֵי signifying *matters of*, and *matters of iniquity* means *iniquities.* The form of expression is pleonastic.—גָּבְרוּ מֶנִּי, *are stronger than I*, 454. Note.—פְּשָׁעֵינוּ, *as to our transgressions*, 415 and 416. *b.*—תְּכַפְּרֵם, *thou dost cover them*, i. e. thou dost forgive them.

(5) אַשְׁרֵי תִּבְחַר, i. e. הָעָם אֶת־אֲשֶׁר תִּבְחַר, *happy they whom thou wilt choose*, or, *happy the people whom thou choosest*, q. d. happy they who are, like Israel, thy chosen people. For the ellipsis of אֲשֶׁר, see 553. *f.*—וּתְקָרֵב יִשְׁכֹּן, [whom] *thou makest to approach nigh* [to thee], *that they may dwell*, etc.; i. e. whom thou admittest to worship in thy temple, where thou dwellest, and who thus enjoy near approach to thee, q. d. are treated as confidential or beloved friends. The forms of expression are elliptical; out of poetry we might expect, וּתְקָרְבֵם וְיִשְׁכֹּן.—חֲצֵרֶיךָ, i. e. the temple.—נִשְׂבְּעָה, 205.—בְּטוּב, *with the happiness*, or, *with the enjoyments.*—קְדֹשׁ הֵיכָלֶךָ, before which בְּטוּב is to be repeated, 562, [with the enjoyments] *of thy holy temple;* קָדֹשׁ in this case, making the adjective, 440. *b.*

(6) נוֹרָאוֹת, i. e. *terrible* to the enemies of God's people.—בְּצֶדֶק, *in justice*, viz. to the heathen.—תַּעֲנֵנוּ, *dost thou respond*

to us, viz. to our prayers; or, by deeds which strike terror into our enemies, dost thou, in justice, answer our supplications.—מִבְטָח, *the object of the trust* or *confidence.*—קַצְוֵי, const. plur. of קָצֶו, one of the very few nouns which permit a furtive vowel before ו at the end of a word; see 120. *b.*—קַצְוֵי־אֶרֶץ וְיָם, *the extremities of the earth and sea*, means, the most distant parts of the world, or, all the world.—רְחֹקִים, from רָחוֹק, agreeing with קְצָוִים implied, 562; in English we may say, *even the most distant*, viz. extremities.

(7) מֵכִין, Part. Hiph. of כּוּן.—בְּכֹחוֹ, *by his power;* for the change of person here, see 565. *a.*—נֶאְזָר, *he* [God] *is girded*, Niph. Participle.

(8) מַשְׁבִּיחַ, Part. Hiph., *who stilleth, composeth.*—שְׁאוֹן, Dec. III., *the noise, the tumult.*—וַהֲמוֹן לְאֻמִּים, *even the tumult of the nations;* an epexegesis of the preceding expressions.

(9) קְצָוֹת, (קְצָווֹת 63), Dec. XII; from קְצָוָה.—מֵאוֹתֹתֶיךָ, for מֵ see 506; *thy miraculous deeds*, or, *thy wonderful exhibitions.*—מוֹצָאֵי בֹקֶר, lit. *egressus mane, the outgoings of the morning*, here put for *the oriental regions.*—וָעֶרֶב, *and of the evening;* but here is *Zeugma*, as the critics call it, מוֹבָאֵי (the appropriate name for the setting of the sun at evening) being here implied, 568.—תַּרְנִין, reg. Fut. Hiph. from רָנַן, 263. Rem. 2.

(10) וַתְּשֹׁקְקֶהָ, Polel of שׁוּק, with suffix.—רַבַּת, *much, abundantly*, as an adverb here.—פֶּלֶג אֱלֹהִים, *the river of God*, either the river which God provides, or, a great river, 456. *e.*—מָלֵא, *is full of.*—כִּי־כֵן תְּכִינֶהָ, *when thou hast thus made provision for it*, viz. by watering the earth abundantly.

(11) רַוֵּה, I take as the Inf. abs. of Piel, and standing for רַוֵּה תְרַוֶּה, 517, *thou dost copiously irrigate, dost cause abundantly to drink.*—נַחֵת, Inf. Piel of the same construction as רַוֵּה.—גְּדוּדֶיהָ, plur. with Yodh omitted, 336. Note 4 (5). 1.—בִּרְבִיבִים, *with the drops*, viz. of rain, תְּמֹגְגֶנָּה, Polel of מוּג.

(12) עִטַּרְתָּ, *thou crownest*, i. e. thou adornest.—שְׁנַת טוֹבָתֶךָ, lit. *the year of thy goodness*, i. e. the year in which thy goodness has been displayed, 424.—וּמַעְגָּלֶיךָ etc., and wherever thou goest, there are exuberant fruits of thy bounty.

(13) נְאוֹת, Dec. XI., from נָאָה, *the pastures* of the desert distil דֶּשֶׁן (implied).—וְגִיל, *and with joy* do the hills gird themselves.

(14) כָּרִים, from כַּר, Dec. II. *d; the pastures* are clothed with flocks, i. e. greatly abound in them.—בָּר, *with grain;* also written בַּר.—יִתְרוֹעֲעוּ, Hithpolel of רוּעַ, *they shout ;* Fut. as present, 504. *b;* and so of יָשִׁירוּ (Fut. Kal. of שִׁיר), which follows.

No. XLIX. Ps. 46.

לִבְנֵי קֹרַח, *of the sons of Korah,* i. e. לְ *auctoris.* Who these persons were, is not altogether certain. The probability is, that they were the descendants of Korah, who perished in the rebellion, Num. 16: 1 seq. It is certain that all his children did not perish with him, Num. 26: 11. It is certain also, that some of their descendants were among those who presided over the tabernacle music; see 1 Chron. 6: 22, comp. vs. 31—38, where it appears that Heman was one of these overseers. In 1 Chron. 9: 19, we find Shallum, a descendant of Korah, mentioned as one of the overseers of the tabernacle, and it appears that he belonged to a family called *Korahites.* These last are mentioned also, in 1 Chron. 26: 1, and 2 Chron. 20: 19, as being among those who were engaged in religious music. Heman (mentioned above) seems to have been quite a distinguished person, in the time of Solomon, 1 K. 4: 31. From all this, it would appear that there were men of eminence among the Korahites, in the time of David and Solomon, and the probability is, therefore, that the Psalms inscribed לִבְנֵי קֹרַח, belong to them as authors. These are Psalms 42. 44. 45. 46. 47. 48. 49. 84. 85. 87. 88. In style, they differ very sensibly from the compositions of David; and they are some of the most exquisite of all the lyric compositions which the book of Psalms contains. The *title* was probably affixed by some editor of a later age; who knew only the general report that the Psalms in question belonged to the sons of Korah, and could obtain nothing certain, as to the individuals who were their respective authors.—עֲלָמוֹת, plur. only; found also in 1 Chron. 15: 20.

Gesen., 'a key in music;' Rosenm., 'a musical instrument.'—The former seems more probable; comp. 1 Chr. 15: 20 with v. 21. Does not עֲלָמוֹת mean *treble* in v. 20, in distinction from שְׁמִינִית, *bass*, in v. 21? If עֲלָמוֹת be elliptical, for קוֹל עֲלָמוֹת, *the voice of maidens*, it may very naturally designate *the treble*.

(2) לָנוּ, Dat. *commodi.*—וָעֹז, our *means of strength*, i. e. our defender.—בְּצָרוֹת, from צָרָה, Dec. I., because the first Qamets is immutable.—עֶזְרָה, Dec. XII.—נִמְצָא, Part. Niph. masc., agreeing with עֶזְרָה fem., by a *constructio ad sensum*, see also, 490; *inveniendus, ad manus, promptus, at hand, of easy resort;* נִמְצָא may be construed, also, as having יְהוָה for its subject.

(3) בְּהָמִיר אָרֶץ, Hiph. Inf. of מוּר; therefore we will not fear, *in respect to a change of the earth*, or, *when the earth changes*, i. e. should the earth change, and sea become dry land, and dry land sea; "si fractus illabatur orbis."—וּבְמוֹט הָרִים, *and should the mountains quake* in the midst of the seas, i. e. should the deepest foundations of the world be convulsed with earthquakes.

(4) יֶהֱמוּ יֶחְמְרוּ, *let* [the waters] *roar tumultuously*, the first verb (from הָמָה) being rendered adverbially, 533. 'Should the mountains shake בְּגַאֲוָתוֹ, *with the swelling thereof*,' viz. of the sea.

Thus far the figurative language employed by the writer, describes the commotions and threatening troubles of the times in which he wrote. He proceeds to open a more cheering prospect; not that of angry and overwhelming waves, but that of fields watered by copious streams, which gladden the country where they flow.

(5) נָהָר, [there is] *a river* or *stream*,—פְּלָגָיו, means the channels or rivulets deduced from it, (in the oriental manner), and directed as convenience may demand.—עִיר אֱלֹהִים, lit. *the city of God*, viz. Jerusalem; but the whole is figuratively said.—קְדֹשׁ מִשְׁכְּנֵי, *the holy dwelling place*, 440. *b*.—בְּקִרְבָּהּ, *in the midst of her*, viz. of the city.—לִפְנוֹת בֹּקֶר, *at the approach of the morning*, lit. *at the turning towards*, i e. very early, in good season, opportunely.

What was before *figuratively* pourtrayed, is now more *literally* described.

(7) נָתַן בְּקוֹלוֹ, *he uttered with his voice*, where some comple-

ment in the Acc. after נָתַן seems to be necessary, viz. רַעַם, *thunder*, or some like word; comp. 1 Sam. 7: 10. Ps. 18: 14.—תָּמוּג אָרֶץ, *the earth melted;* an exceedingly vivid description of the powerful effects of Jehovah's mere word of rebuke.

(8) יְהוָה צְבָאוֹת, *Jehovah of hosts,* i. e. God of the hosts of heaven.

(9) לְכוּ, Imp. of יָלַךְ.—מִפְעֲלוֹת, const. pl. of מִפְעָלָה, Dec. XI.—אֲשֶׁר־שָׂם, *who made, caused.*—שַׁמּוֹת, from שַׁמָּה.—בָּאָרֶץ, viz. in our land.

(10) But now, how different the scene! מַשְׁבִּית, *he maketh to cease,* etc.—עַד קְצֵה, *even to the remotest parts of.*—קִצֵּץ, *he cutteth off,* viz. the sharp or wounding point; or, *he cutteth in sunder.* —עֲגָלוֹת, *the chariots* of war.

(11) הַרְפּוּ, Hiph. Imp., addressed to the enemies of God's people; *cease* your vain efforts.—וּדְעוּ, Imp. of יָדַע, *and know,* that I have the sovereign control of all.—אָרוּם, from רוּם, 181. Note 2.—סֶלָה, prob. *interlude,* viz. with instrumental music; so the Seventy, *διάψαλμα, an instrumental chorus ;* perhaps from סָלָא or סָלַל, *to lift up, to elevate,* viz. the instruments of music, in this case.

No. L. Ps. 29.

(1) בְּנֵי אֵלִים, *ye sons of the mighty,* or, *ye sons of the gods,* an honorary title of nobles and princes; comp. Ps. 89: 7. Some understand it of *angels,* in both places. Sept. *υἱοὺς κριῶν, the sons of rams,* i. e. lambs; and so all the ancient versions, with Houbigant, making אֵלִים the plural of אַיִל; a most singular example of failure in taste to perceive the beauty and meaning of poetry.—הָבוּ etc., *ascribe* to Jehovah glory and power.

(2) כְּבוֹד שְׁמוֹ, *the glory due to his name,* i. e. to him, 424.—בְּהַדְרַת קֹדֶשׁ, *in sacred ornament, with holy splendor,* viz. dressed in sacred, splendid attire, becoming those who approach the presence of the Majesty of Heaven; see 440. *a.*

(3) קוֹל יְהוָה, here means *thunder;* as the sequel plainly shews.—עַל הַמָּיִם, *above the waters,* viz. the waters which are in the firmament, the waters in the clouds; comp. Gen. 1: 7.—אֵל,

הַכָּבוֹד, *the glorious God*, 440. *a.*—' Jehovah is above the mighty waters,' expresses his supremacy, or his omnipotent control.

(4) בַּכֹּחַ, lit. *with strength*, i. e. strong, powerful, 442.—בֶּהָדָר, lit. *with majesty*, i. e. majestic, 442.

(5) שֹׁבֵר אֲרָזִים, describes the effects of the lightning, in rending the lofty trees on the mountains of Lebanon.—הַלְּבָנוֹן, from לָבַן *to be white*, and so, *White-mountain*.

(6) יַרְקִידֵם, *he maketh them to leap*, i. e. the mountains; referring to the rocking of them under the awful reverberations of the thunder.—כְּמוֹ, poetic form for כְּ.—שִׂרְיוֹן, the Sidonian name of mount Hermon, (see Deut. 3: 9), which the poet here employs as a diction somewhat more ornate, perhaps, than the common appellation.—בֶּן־רְאֵמִים, *the young buffalo*, or, *the young wild ox*.

(7) חֹצֵב לַהֲבוֹת, *divideth the flames* of fire, I refer to the scattered lightning, which so frequently appears in a thunder-storm. Rosenmueller seems to think that it means, ' the thunderbolts striking fire.'

(8) יָחִיל, Hiph. Fut. as Present, from חוּל, 504. *b.*—קָדֵשׁ, *Cadesh*, the desert through which the Israelites passed, on their way to the promised land.

(9) אַיָּלוֹת, from אַיָּלָה.—יְחוֹלֵל אַיָּלוֹת, *maketh the hinds to bring forth.* It is said, that parturition is exceedingly difficult among this species of animals; and hence the effect of the thunder is represented as being very great, by this description. The simple meaning is, that the terror occasioned by the thunder, produces the effect in question, which is often a well known consequence of terror; see 1 Sam. 4: 19.—יֶחֱשֹׂף יְעָרוֹת, *it lays bare the forests;* which marks the effects of lightning on the trees, as it strips them of their bark and foliage, or scorches both so as to destroy all power of vegetation.—וּבְהֵיכָלוֹ, *and in his palace,* which appears to be the original meaning of the word; *temple* is a secondary meaning. In Ps. 11: 4 and 18: 7, the word seems clearly to be used for *palace in heaven;* which recent commentators suppose to be here meant.—כֻּלּוֹ, *every one*, all of the בְּנֵי אֵלִים, v. 1, the suffix וֹ being *pronomen multitudinis*, as in Jer. 6: 13. Ps. 53: 4. Is. 15: 3 (written כֻּלֹּה), and often elsewhere.—אֹמֵר, *de-*

clares, speaks forth, celebrates.—כָּבוֹד, i. e. כְּבוֹדוֹ, *his glory*, viz. the glory of God. So De Wette; but Rosenmueller quite diversely, thus; 'In his heavenly temple, throughout the universe (כֻּלּוֹ), the voice of Jehovah speaks his glory;' i. e. the thunder proclaims the divine glory in heaven above, and throughout all the universe below; an expression, which, if correct, is at least a *ἅπαξ λεγόμενον* of the Scriptures.

I must differ from both of these commentators. In vs. 1, 2, princes and nobles, (so I understand it), are called on to praise God, on account of his power and glory; to praise him in their sacred, splendid attire, בְּהַדְרַת־קֹדֶשׁ, i. e. garments such as those put on, who worshipped in the temple or tabernacle, in Jehovah's immediate presence. Then, after recounting the ensigns of Jehovah's power and glory, in wielding the thunder and directing the lightning, the poet resumes his exhortation; *let every one in his palace* (temple) *celebrate his glory;* the same idea as in the first part of the Psalm, except that here is a little amplification, כֻּלּוֹ instead of בְּנֵי אֵלִים. In this way, the sentiment is natural and easy, and is consentaneous throughout. The simple meaning is; 'Ye who worship in his temple, princes and people, celebrate the glory of him, who wields the thunder and lightning of heaven.'

(10) יָשָׁב, *sits enthroned*, comp. Ps. 2: 4. 9: 8. 55: 20, et al.—לַמַּבּוּל, *on the flood;* comp. Ps. 9: 5, יָשַׁבְתָּ לְכִסֵּא, *thou art seated on the throne*, a clear case of similar usage; comp. also לְ signifying *in*, with regard to *state* or *condition*, as Is. 1: 5. Ps. 69: 22. 45: 15. By מַבּוּל here, I understand (with Gesenius and De Wette) *the ocean* or *flood* above the clouds or firmament; see Gen. 1: 6, 7. Meaning: 'Jehovah, who wields the thunder, also directs, controls the flood of water, which the thunder-cloud bears in its bosom.' Rosenmueller: 'Jehovah who controlled the flood of Noah, still directs, and always will control, the tempests of the skies.'—וַיֵּשֶׁב etc., *Jehovah will sit enthroned as king forever.*

(11) עֹז, lit. *strength*, metaph. *protection*, *strong hold*, i. e. protector, the abstract being put for the concrete.—בַשָּׁלוֹם, *with safety, with a peaceful state.*

No. LI. Ps. LIII.

(1) רֹעִי, Part. of רָעָה, *my shepherd.* David, who was in early life a shepherd's boy, and who probably retained, ever afterwards, a vivid remembrance of his former condition, here uses the charming imagery which is borrowed from pastoral life, to designate the tender care that God had exercised over him, and the kind provision which had been made for all his wants. Comp. John 10: 11—14. Is. 40: 11.

(2) בִּנְאוֹת דֶּשֶׁא, *in pastures of tender herbage.*—יַרְבִּיצֵנִי, *he maketh me to lie down*, lit. applied to quadrupeds only; but the connexion here demands a verb of this nature, because the object of it here is *the flock* or *the sheep.* The whole denotes, *repose, quietude, a state of safety.*—מֵי מְנֻחוֹת, *waters of stillness, still waters*, in distinction from rapid torrents, where there might be hazard in watering the sheep.—יְנַהֲלֵנִי, נָהַל means, *to lead out*, as a shepherd does his flock, in order to water them.

(3) נַפְשִׁי יְשׁוֹבֵב, *he restores my life*, i. e. he invigorates, reanimates me, when weary and fainting, viz. from being exposed to the heat and drought of summer; for the pastoral imagery is still continued.—יַנְחֵנִי, Hiph. Fut. of נָחָה.—בְמַעְגְּלֵי־צֶדֶק, lit. *in the paths of rectitude*, i. e. in the right paths, 440, so that I may not wander from the fold, or fall into danger.—לְמַעַן שְׁמוֹ, *for his name's sake;* fully expressed in Ps. 79: 9, עַל־דְּבַר כְּבוֹד שְׁמֶךָ, *on account of the glory of thy name,* which in the next hemistich is expressed by לְמַעַן שְׁמֶךָ. So 1 K. 8: 41. The word שֵׁם is often used in the sense of *glory, fame, honour, reputation.* De Wette however interprets thus: 'Because thou art named Jehovah.' The sense is well, but the *usus loquendi* can hardly be vindicated.

(4) אֵלֵךְ, Fut. of יָלַךְ.—גֵיא, const. of גַּיְא, Dec. VI., 363. 4. —צַלְמָוֶת=צֵל מָוֶת, *shadow of death, death-shade*, i. e. darkness such as exists in the tomb, total and frightful. Meaning: 'Though I may be placed in circumstances apparently most hopeless and distressing.'—רָע, 149.—שִׁבְטְךָ, *thy rod*, here *the shepherd's crook,* by which he guides, restrains, and controls his sheep.—מִשְׁעַנְתֶּךָ,

thy staff, the same as the preceding שֵׁבֶט; save that here the use of it as a *staff* is indicated, there the use of it as a *crook*. No translation can well express the delicacy of the original.—יְנַחֲמֻנִי, Fut. Piel, 41 and 63, *give me comfort* or *support*, or, *cheer me*; i. e. the idea that God will be his *guide* and *support*, cheers him when in the deepest, darkest valley of affliction.

(5) לְפָנַי, *for me*, 475. 2. *b.*—נֶגֶד צֹרְרָי, *in presence of mine enemies*: i. e. such is the provision thou hast made for my peaceful and happy support, that I can sit down and feast, in the presence of my enemies, without any fear of disturbance.—דִּשַּׁנְתָּ, lit. *thou hast made fat*, i. e. thou hast anointed my head with oil; an expression borrowed from the oriental custom of copiously bedewing the head with perfumed oil, on festive occasions, see Matt. 26: 7. Ps. 45: 8 (7). Ecc. 9: 7, 8. Amos 6: 6.—רְוָיָה, *ubertas*, *abundance*, *overflowing*, from רָוָה. The idea is that of a plenteous banquet, in which the cups are filled to overflowing.

(6) וְשַׁבְתִּי, Inf. with suff. from יָשַׁב, 247. *a.*—בֵּית יְהוָֹה etc., i. e. I shall be permitted, in circumstances of quiet and plenty, to worship before my God, all my days. How earnestly David desired the privilege of worshipping in God's house, is sufficiently testified by many psalms, which shew the very high value that he put upon this privilege.

No LII. Ps. XXIV.

If we suppose this Psalm to have been composed, and sung, at the time when the ark of the covenant was brought up to Zion by David, (2 Sam. 6: 1 seq. 1 Chron. 15: 1 seq); or on the occasion of the temple being dedicated by Solomon; and that it was sung responsively by priests and people, (as bishop Lowth conjectures, Lect. 19); the beauty and force of it cannot fail to be perceived and felt by the reader. If the inscription is to be trusted, David was the author of the psalm. This may have been the case, even if it was first sung at the dedication of the temple; for David, who had prepared ample materials for this building, may have prepared a song also for the occasion of its dedication.

(1) מְלוֹאָהּ, *the fulness of it*, viz. of the earth, i. e. whatever it contains, all that is on it or in it.—תֵּבֵל, a poetic appellation, clearly a synonyme here of אֶרֶץ.—יֹשְׁבֵי בָהּ, 432. *a*.

(2) עַל־יַמִּים יְסָדָהּ, *he founded it upon the seas*, i. e. he (Jehovah) built the earth upon the seas. Such is the Scriptural representation of this subject. See Ps. 18: 16 (15), where it is said, 'The channels of the waters (the sea) were presented to view,' and the parallel hemistich responds, 'The foundations of the earth were disclosed;' i. e. the channels of the great deep are the foundations of the earth. So Ps. 136: 6, 'To him who spread out the earth upon (עַל) the waters.' Comp. Prov. 8: 29. 2 Pet. 3: 5, 6. Thus were the Hebrews accustomed to think and speak, respecting the construction of the earth. That it is not philosophically correct, i. e. that water does not constitute the interior part of our globe, cannot well be shewn, perhaps not even rendered probable. But if it could be, there would be no more objection, surely, to the sacred writers' speaking of this subject *more hominum*, than there is to their saying, that 'the sun rises and sets,' or to our daily affirming the same thing. Nothing can be more manifest, than that the Scriptures were not given to teach astronomy, geology, or any of the physical sciences; and, consequently, whenever any thing connected with these is the subject of affirmation, the common popular modes of expression are every where employed by them. So, even after all our knowledge of the Newtonian principles of astronomy, and our universal assent to their correctness, we still continue to speak of the sun, as *rising* and *setting*; and who is deceived or misled by this? We ask for the sacred writers only the same liberty of employing language, of which all other writers avail themselves; and when this is granted, the case needs no further explanation.

יְכוֹנְנֶהָ, Polel of כּוּן, the accent falling on the penult Sheva, and making a Seghol of it, 148. *a*, occasions the vowel, that would otherwise be written under the first נ, to be dropped, i. e. instead of יְכוֹנְנֶהָ, we have the present form. The sentiment of this στίχος is altogether parallel with that of the one which precedes it; נְהָרוֹת being here employed as a synonyme with יַמִּים.

(3) But who can presume to approach the presence of this great and glorious God? Who shall draw nigh to him, and worship acceptably before him?—בְּהַר־יְהוָה, *the mount of Jehovah*, i. e. Zion where the ark of the covenant rested, and where God dwelt.—בִּמְקוֹם קָדְשׁוֹ, lit. *in the place of his holiness*, i. e. in his holy place, 440, in his sanctuary.

(40) נְקִי כַפַּיִם, lit. *the clean of hands*, נְקִי const. of נָקִי, like the Latin, *integer vitae scelerisque purus*. Adjectives are often employed in this manner, 423.—וּבַר לֵבָב, *and pure of heart*, is the same construction. Both are figurative expressions, denoting innocence of heart, and blameless external deportment.—לֹא־נָשָׂא לַשָּׁוְא נַפְשׁוֹ, a *locus vexatus*, as the critics say. Stange, and after him De Wette and Rosenmueller, make it the same as Ex. 20: 7, לֹא תִשָּׂא אֶת־שֵׁם יְהוָה לַשָּׁוְא, making נַפְשׁוֹ to mean not merely *him*, i. e. Jehovah, but also *the name of Jehovah;* a forced construction, which can not well be supported by any example. What can נָשָׂא .... נַפְשׁוֹ, *to utter .... him* mean? Much more easy and natural does it seem to me, to interpret it thus; *Who has not sworn to a falsehood intentionally*, i. e. בְּנַפְשׁוֹ, 559. So the Syriac, ܒܢܦܫܗ, *cum animo suo;* and the Chaldee nearly so, *in damnum animae suae.* In rendering נָשָׂא *sworn*, the verb is taken *elliptically*, as a *constructio praegnans;* and surely if we consult Ex. 20: 7 and Deut. 5: 11, there is no difficulty in this. אֶת־שֵׁם יְהוָה is implied; but then this is accordant with frequent usage of the like nature, in regard to נָשָׂא; while the construction of the critics above named, is foreign to all usage. Sentiment: 'Who has not intentionally called on God to witness that which is false.'—So the στίχος which follows explains it, 'Who has not taken an oath to a falsehood.'

(5) יִשָּׂא, *he shall receive*, not without a design of *paronomasia* here. He who לֹא נָשָׂא, *has not sworn* to a falsehood, יִשָּׂא, *shall receive* etc. The paronomasia appears sufficiently evident, although I do not find it noticed by the critics. See 571. *d.*—וּצְדָקָה, *favour*, *kindness.*

(6) זֶה, *this*, viz. such is the generation etc.; i. e. such are the acceptable worshippers of him who created the world, and to

whom it belongs.—דּוֹר, *genus*, *race*, *class*.—דֹּרְשָׁיו, not without *paronomasia* again with the preceding word, 571. *a*, or *d*.—פָּנֶיךָ, lit. *thy face*, i. e. thee, 475. 2. *b*.—*Those who seek thee* יַעֲקֹב, *are Jacob*, i. e. true Jacobites, or Israelites. So Rosenmueller and De Wette. I prefer the *elliptical* construction, יַעֲקֹב for אֱלֹהֵי יַעֲקֹב, as it is expressed in Ps. 20: 2. 46: 8, 12.

(7) שְׂאוּ etc., may be construed thus: 'Be ye more elevated, so as to make a more spacious way for the entrance of the glorious king,' (so De Wette, Lowth, and many others); or 'Be ye elevated, be ye built lofty and magnificent, in a manner worthy of the residence of the King of kings,' (so Rosenmueller). Whoever examines the architecture of the eastern palaces and temples, and sees what boundless expense was laid out upon their lofty and magnificent porticos, will probably feel, that the second mode of interpretation is the most significant. If David wrote this psalm, in anticipation of the building of the temple, the words thus understood would be full of meaning. Whoever wishes to understand them in their extent, let him survey the plates which present us with views of the Egyptian temples at Thebes and other places. Our text so interpreted, means thus: 'Raise high the porch of the royal palace; make it worthy of the king of heaven and earth.' Comp. what is said on the appellation, *Sublime Porte*, in Part II. No. XLVIII.—פִּתְחֵי עוֹלָם, *permanent*, *eternal doors*, in contradistinction, (it is natural to suppose), from the mutable and moveable tabernacle, which had never obtained a permanent station; comp. 2 Sam. 7: 7, 8. 1 K. 8: 13.—וְיָבוֹא, *that* [the glorious king] *may enter*.

(8) מִי־זֶה, interrog., *who this?* i. e. who is this? The gates seem to be represented here, as asking, with astonishment, Who is the glorious king, that is about to enter? To which the poet replies, יְהוָֹה עִזּוּז וְגִבּוֹר, *Jehovah strong and mighty*, i. e. *Jehovah potentissimus*, 438. *d* and Note.—מִלְחָמָה, *mighty in battle*, which epithet refers, no doubt, to the many signal deliverances from their enemies, and victories over them, which Jehovah had wrought for the children of Israel.

If we suppose our Psalm to have been sung, when the ark of

the covenant was introduced into the temple, in which was Jehovah's throne, and where he dwelt, we may see an appropriate reason why the portals of the temple are required to be lofty and magnificent. Jehovah was, indeed, in a peculiar sense, to enter the temple. The ark itself seems to have borne the name of him who sat enthroned upon it, (see 2 Sam. 6: 2, comp. Num. 10: 35, 36); so that there was a double propriety in the expression, that Jehovah was to enter the temple gates, when the ark came in.

(9) The call for a lofty porch, worthy of Jehovah's place of residence, is repeated, in order to make the deeper impression; שְׂאוּ etc.

(10) The question and answer also are repeated, for a like reason. In the answer, we now have יְהוָֹה צְבָאוֹת, instead of יְהוָֹה עִזּוּז וְגִבּוֹר as before; the idea being substantially the same in both cases.—הוּא מֶלֶךְ, *he*, viz. Jehovah, and none other, *is the king of glory*.

It is not improbable, that this psalm, (and also many others), was sung responsively by the temple choir; in which case the dialogue form of it would be strikingly represented. On the subject of such responsive singing, see Lowth, Lectt. on Hebrew Poetry, Lect. 19; and for the present Psalm, comp. Lect. 27.

No. LIII. Ps. XIX.

The inscription assigns this psalm to David; nor is there any good reason to suppose that this assignation is not well-grounded. God, as revealed in the book of nature, is the subject of vs. 2—7; God, as exhibited by the purity and excellence of his revealed precepts, is the subject of vs. 8—15.

Rosenmueller (1st edit.), De Wette, and Stuhlmann, suppose this psalm to be a compound of two different ones, because of the two subjects which it presents, and the difference of parallelisms between the first and second part. But in the recent edition of Rosenmueller's Commentary, he says, . . "olim in hanc incidimus conjecturam . . . . Quae tamen parallelismi diversitas qualis sit,

non indicavit vir doctissimus, (De Wette). *Sed missam jam facimus istam conjecturam, ut minime necessariam.*" May the candour so ingenuously displayed here, be extended to many other "conjectures," which this able critic still defends!

(2) הַשָּׁמַיִם, *the heavens*, i. e. the heavenly bodies, by their motions, splendor, and utility, declare the power and glory of their Maker.—הָרָקִיעַ, *the firmament*, i. e. the expanse above us, in which all the heavenly bodies appear to be placed, and to move; see on Gen. 1: 7.—מַגִּיד, Hiph. Part. of נָגַד.—מַעֲשֵׂה יָדָיו, *the work of his hands*, i. e. the work performed by him, *hands* being used only as a symbol of operative power. Meaning: 'The expanse of heaven exhibits evidence of divine, creative power and glory.'

(3) יוֹם לְיוֹם, *day unto day*, i. e. one day unto another.—יַבִּיעַ, Hiph. Fut. of נָבַע, *proclaims*, *utters*, 504. *b*.—אֹמֶר, *speech*, *declaration*.—יְחַוֶּה, Piel. Fut. of חָוָה, used as a general Present, 504. *b*. —דָּעַת, *knowledge*. Meaning: 'One day proclaims as it were to another, the power and glory of the Creator; one night shews to another, knowledge respecting him; and thus the celebration of his praise is continued through all successive time, without intermission.' The idea is exceedingly beautiful, and the personification of day and night, successively handing down to each other the declaration of the divine power and glory, is worthy of the pen of David. 'It is wise to give all nature a tongue, when God is to be praised.'

(4) אֵין etc., lit. *there is no word, no speech, their voice is not heard*, i. e. the heavens and the firmament, day and night, (which declare the glory of God), do not indeed utter articulate speech, or pronounce words; they have no voice which addresses the outward ear.

(5) קַוָּם, i. e. קַו, Dec. VIII., with suffix; *sound*, Sept. φθόγγος; Symmachus, ἦχος; but the Chaldee has מְתַח, *extension*, which Rosenmueller follows, because the usual meaning of קַו is *line*, *measuring-line*. But how does this parallelize with the following מִלֵּיהֶם, *their words?*—מִלֵּיהֶם, Dec. X., from מִלָּה, Nom. to יָצָא implied. Meaning: 'Although the natural world has no articulate, audible voice, yet it every where proclaims the pow-

er and glory of the Creator.' Before בְּכָל, at the beginning of this verse, ו *tamen*, *attamen*, seems to be implied, 561. *a.*—לַשֶּׁמֶשׁ etc. De Wette renders, *where the tabernacle of the sun is stationed;* certainly with great liberty in respect to the original Hebrew. I find here the beginning of a new strophe, and therefore clear indications that a new verse should commence here. The writer, having spoken of the heavens at large, now proceeds to select the most magnificent object in them, and to present it. The course of thought is: 'The heavens declare the glory of God, etc. In them hath he placed a dwelling [tabernacle] for the sun; which, above all the rest, makes such a declaration.' So the sequel shews.

(6) וְהוּא etc., *and he is like a bridegroom going forth from his bridal chamber*, i. e. the sun comes forth, all splendid and glorious, like the bridegroom in his richest attire, adorned with splendid jewels, and gold-embroidered garments. To apprehend the force and beauty of this image, one must be conversant with the nuptial dresses of the east, which are magnificent almost beyond description.—יָשִׂישׂ etc., (Fut. Kal), *he exults, like a mighty man, to run the race;* another image to pourtray the sun, drawn from a different source. One characteristic of heroes, greatly admired by all the ancients, was, *swiftness in the race.* This touch characterises the motion of the sun in his daily course; as the following verse shews.

(7) מִקְצֵה, Dagh. omitted in ק, 73. Note 3; *from* [one] *extremity.*—קְצוֹתָם, plur. of קָצָה, *the extremities of them*, viz. of the heavens; describing the apparent circuits of the sun.—מֵחַמָּתוֹ, *from his warmth*, i. e. from his warming and cheering influence.

Having thus set forth the testimony which nature gives, and in particular which the sun her most splendid work gives, to the power and glory of its Creator, the Psalmist now comes, (which is very natural for every mind deeply imbued with piety like his), to the contemplation of God as revealed in *the Scriptures.*

(8) תּוֹרַת יְהוָֹה, *the law of Jehovah*, i. e. the Scriptures.—מְשִׁיבַת נָפֶשׁ, (Part. fem. Hiph.), *reviving* or *refreshing the life* or *soul;* the expression, no doubt, is figurative here, and means, 'to

refresh or quicken the soul in a *moral* sense.' "*Converting*" is not agreeable to the *usus loquendi*.—נֶאֱמָנָה, *true, free from all error*.—פֶּתִי, 148. *a*, *the simple*, i. e. the inexpert, the uninstructed.

(9) The same sentiment, or nearly the same, repeated in different words.—יְשָׁרִים, *right*, i. e. not erroneous or deceptive.—בָּרָה, *pure, clear*, having no obscurity, and so—מְאִירַת, *enlightening* the eyes; all in a *moral* sense.

(10) יִרְאַת יְהוָה, *piety, reverence for Jehovah*.—טְהוֹרָה, *pure, free from spot* or *blemish*.—עוֹמֶדֶת לָעַד, *permanent, lasting, uniform*, not being now one thing, and then another, like human institutions or observances.—צָדְקוּ יַחְדָּו, *are altogether right*, i. e. are all accordant with each other, correct and true in union or unitedly.

(11) הַנֶּחֱמָדִים, Part. plur. Niph., the article is used as a pronoun, 412. Note 1, referring to מִשְׁפָּטִים.—מִפָּז, *than pure gold*, differing therefore from the common זָהָב.—נֹפֶת צוּפִים, lit. *than the distillation of the honey comb*, i. e. than the honey which flows from the comb; before נֹפֶת, Dec. XIII., מִ compar. is implied. Both of the images here are *intensive;* the first being taken from one of the strongest passions of our nature, viz. the love of riches; the second, from one of the most delicious of all substances in respect to taste.

(12) The operation or good effect of these 'statutes,' is next described.—גַּם, *moreover, also*, i. e. besides being very precious, thy precepts are of an *illuminating* nature. Obedience to them also is crowned with great reward;—בְּשָׁמְרָם, *in the keeping of them*, Inf. with suff. etc. 521, and Par. XXII.—רָב, 144.

(13) שְׁגִיאוֹת etc., *who can comprehend his errors?* i. e. who can remember and reckon up their extent and their aggravations?—מִנִּסְתָּרוֹת, *from hidden* [errors], i. e. from those which escape my notice or recollection.—נַקֵּנִי, *cleanse me, make me pure*, i. e. forgive me in respect to such offences.

(14) Not only so, but interpose, and 'keep back thy servant from *arrogant* offences,' מִזֵּדִים, i. e. from offences knowingly and presumptuously committed.—אֵיתָם, in pause, for אֵתַם, see 264.

3. *Fut. with Pattahh.*—וְנִקֵּיתִי etc., *then shall I be free from much transgression.*

(15) לְרָצוֹן, 507. *b.*—לְפָנֶיךָ, 475. 2. *b.*—צוּרִי, *my rock*, i. e. my defence, my defender.—וְגֹאֲלִי, *and my vindicator* or *redeemer*, i. e. either, who liberatest or redeemest me from the power and penalty of my sins, (referring to the context); or, who hast delivered me in times of trouble and danger.

A truly beautiful psalm, scarcely excelled by any in the whole compass of the Hebrew lyric poetry, in regard to those qualities which please and delight a pious reader. May every one who studies it, and who can look with rapture on the evidence of the power and glory of God, which the book of nature discloses, be able to turn with still higher satisfaction to the brighter evidences of these and other attributes of the Divinity, which are exhibited by the holy Scriptures!

No. LIV. Ps. XV.

It seems probable, that this Psalm was composed by David, when he brought the ark up from the house of Obed Edom, and placed it in the tabernacle on mount Zion, 2 Sam. VI.

(1) יָגוּר and יִשְׁכֹּן, lit. *who shall dwell, sojourn*, i. e. who shall be an acceptable, habitual worshipper there? The answer follows.

(2) הוֹלֵךְ, *walketh*, i. e. conducteth, demeaneth himself.—וְדֹבֵר, *and speaketh*, the Part. only (in Kal) having such a signification. Piel is the usual conjugation, which has such a meaning.—אֱמֶת, for אֱמֶנֶת, 107. 2.—בִּלְבָבוֹ, *with his heart*, i. e. who sincerely, heartily, speaks truth.

(3) רָגַל, lit. *runs about*, metaph. *goes about slandering*.—עַל, *with*, used sometimes before a noun signifying the *instrument*, in the same manner as בְּ.—לְרֵעֵהוּ, for לְרֵעֵיהוּ, 336. Note 4 (5). 1; lit. *his associates*.—נָשָׂא, *utters*.—קְרֹבוֹ, suff. of קָרוֹב.

(4) נִמְאָס, Part. Niph.—וְאֶת, וְ *but*.—לְהָרַע, Hiph. Inf. of רוּעַ, (and not for לְרֵעֵהוּ, as some have taken it); lit. *to do evil*. Rosenmueller and De Wette, *malum facere*, in the moral sense. But

how will this consist with what precedes and follows? Therefore I construe לְהָרַע, *to do that which is disagreeable, unpleasing.* So רַע and רָעָה are often taken, specially before בְּעֵינַיִם. Most evidently the writer could not design to represent the man as acceptable to God, who is sworn to do *moral* evil, and perseveres in it. *Ad sensum* the word is rendered, in our Eng. Version, *to his own hurt.*—יָמֵר = יָמִיר, 63, from מוּר.—כַּסְפּוֹ etc., *his money he does not lend on usury*, or *with usury;* for this was forbidden among the Hebrews, see Ex. 22: 25. Lev. 25: 36, 37.—וְשֹׁחַד etc., *he takes not a bribe* etc., i. e. as a judge he will not be bribed to condemn the innocent.—יִמּוֹט, Fut. Niph., *shall not be moved,* i. e. he may always dwell in thy tabernacle; or, he shall never be in danger. The Part. עֹשֵׂה is here in the const. state, before the pron. אֵלֶּה, comp. 432. *h.*

No. LV. Ps. I.

(1) אַשְׁרֵי הָאִישׁ, *O beatitudines illius viri!*—לֹא הָלַךְ, *walks not,* i. e. is not conversant with, is not familiar with, does not demean himself agreeably to.—עָמָד, in pause, *standeth not,* i. e. does not await the company of sinners, does not associate with them.—וּבְמוֹשַׁב etc., *and does not sit in the seat of scorners,* indicates a still more intimate familiarity with the wicked than the preceding *στίχος.*—לֵצִים, those who make a mock at religion and virtue. The repetition of the same idea, (the same with a slight variation), in the three different *στίχοι*, means; 'Who does not in any way whatever unite with, or act like, the wicked.'

(2) כִּי אִם, *but if,* i. e. 'happiness to the man who does not walk, etc. *but if* in the law of the Lord etc., [then] happiness to him!—וּבְתוֹרָתוֹ, *and on his law* will he meditate, etc.—יוֹמָם וָלָיְלָה, *by day and by night,* i. e. continually, habitually.

(3) וְהָיָה, *for he shall be.*—פַּלְגֵי, *channels, canals, rivulets,* with allusion to the method in which trees are made to flourish in the East, by means of being watered by little canals.—בְּעִתּוֹ, from עֵת, Dec. VIII, *in its season,* in due time, when one expects it, thus subjecting the owner to no disappointment.—יִבּוֹל, from נָבַל,

with Vav *fulcrum* in the ultimate, 64.—וְכֹל etc., either, *all which it* [the tree] *may produce, shall come to maturity*; or, *all which he undertakes shall prosper.* Usage will support either interpretation. In order to avoid tautology, I prefer the latter; as do Rosenmueller and De Wette. The former is followed by the Chaldee, Faber, Knapp, and others.

(4) לֹא־כֵן, *not so*, i. e. it shall not go thus prosperously with the wicked.—כִּי אִם, *but*.—כַּמֹּץ = כְּהַמֹּץ, but [he shall be] *like the chaff*.—תִּדְּפֶנּוּ, Fut. Kal of נָדַף, with epenthetic suffix.; for אֲשֶׁר . . . . ־נּוּ, see 478.

(5) לֹא יָקֻמוּ, *shall not stand, shall not abide*, i. e. shall not continue to hold their place, or to keep in it.—בַּמִּשְׁפָּט, *in judgment*, i. e. when [God] judges; which may relate either to this world, or to the next, or to both. The proposition is general.—וְחַטָּאִים, וְ *nor*, 558. Note.—בַּעֲדַת, i. e. sinners [shall not stand] *with* or *in the assembly* of the righteous, they shall not be associated with them, nor partake of their rewards.

(6) יוֹדֵעַ, (like the Greek *γινώσκω*), *approves, is pleased with, regards with favour*; comp. in Ps. 144: 3. Amos 3: 2. Nah. 1: 7. —דֶּרֶךְ, *manner of life, the course pursued*, viz. course of conduct. —תֹּאבֵד, but the way which the wicked pursue, *leads to destruction, perishes.* So De Wette, "Führt zum Verderben." The *way* itself (an abstract thing) cannot be said literally *to perish*; but the counsel, designs, and efforts of the wicked, (which constitute their *way*, i. e. manner of life), may well be said *to be frustrated*, (תֹּאבֵד); and this seems to be the meaning of the writer here. Comp. Matt. 7: 13, 14, 'Broad is the way which leadeth to destruction, etc.'

The general sentiment and nature of this Psalm, probably occasioned its being placed at the head of the whole collection, when it was completed. There are no internal marks, which decide either as to the time or the author of the composition. But with great propriety does it occupy its present place; and it

may be justly said to contain an epitome of all the Psalms which follow.

No. LVI. Ps. LXXXIV.

עַל־הַגִּתִּית, *on the Gittith*, prob. a musical instrument, named either from *Gath*, where it may have been invented, or particularly used; or else from גַּת *a wine-press*, because it was an instrument used in the vintage-music.—לִבְנֵי־קֹרַח, see above, No. XLIX.

(2) יְדִידוֹת, fem. pl. of יָדִיד, agreeing with מִשְׁכְּנוֹתֶיךָ, which, though plural, is used for the tabernacle; so occasionally elsewhere, e. g. Ps. 46: 5 (4). 132: 5.

(3) נִכְסְפָה, 182. *b.* 4.—כָּלְתָה, *pines, pines away after.*—לִבִּי וּבְשָׂרִי, *my heart and my flesh*, i. e. *I*, or rather, *all of me*, 475. 2. *c. d.*—יְרַנְּנוּ, *cry out*, reg. Piel of רָנַן, 262.

(4) צִפּוֹר, *sparrow.*—קֵן, i. e. מָצְאָה קֵן.—לָהּ, Dat. *commodi.*—מִזְבְּחוֹתֶיךָ, *thine altars*, not literally, for on such a place, constantly frequented by worshippers and blazing with fires, the swallows would not build their nests. The meaning is, *place of the altars, in near connexion with the altars*, i. e. on parts of the temple, the roof, etc.—Or the passage may be understood in another way, viz. with אֶמְצָא implied; [*let me find*] *thine altars, O Jehovah, my* בַּיִת, etc. So Rosenmueller; but I prefer the first method. Vs. 2, 3, shew that the writer was excluded from the privilege of frequenting God's house; v. 4, that this privilege was granted even to sparrows; the conclusion is not stated. But the σιώπησις is sufficiently intelligible and forcible; viz. 'Wilt thou grant to sparrows a privilege denied to me?' How much the writer prized this privilege, he proceeds to tell.

(5) *Blessed*, etc.—יְהַלְלוּךָ, Dagh. omitted in the first ל, 73. Note 3. Meaning: 'So happy are they, who enjoy the privilege of continually frequenting thy temple, that they are constantly lifting up to thee the voice of praise.'

(6) עוֹז־לוֹ, i. e. אֲשֶׁר עוֹז־לוֹ, *whose glory*, 553. *d.*—בָךְ, in pause.—מְסִלּוֹת etc., i. e. 'in whose hearts are the ways, viz. the

ways which lead to Jerusalem, where the temple is, and where the pleasure of worship can be enjoyed. Before מְסִלּוֹת one must understand אֲשֶׁר, as also in the preceding clause.—בִּלְבָבָם, *in whose hearts*, a plur. pronoun suffix, but meaning the same as the sing. one in לוֹ, where the pronoun is *generic*. Sentiment: 'Happy those who glory in thee, and who cherish an affectionate regard for the ways which lead to thy presence!'

(7) The writer now turns his view to those, who are (as it were) in the act of travelling in the ways mentioned, in order to visit Jerusalem. Such is the nature and object of their journey, and of their hopes, that no misfortunes by the way will render them unhappy. Apparent evils will be converted into blessings.—עֹבְרֵי etc., *should they pass through the valley of Baca*, i. e. of tears or weeping. *Baca* is the proper name of a place; but here it is figuratively put, for *calamitous circumstances. The tears* shed in this barren, desolate valley, will become *fountains of water*, to quench thirst, and afford grateful refreshment.—מַעְיָן יְשִׁיתוּהוּ *they will make it* [i.e. Baca, tear-valley] *a fountain*. That is, be there troubles and wants ever so many, God will relieve the one, and provide for the other. Yea, he will abundantly provide; גַּם etc., *yea, with blessings the early rain shall cover* [it], viz. the valley. That is, 'those who travel through Baca, shall find this dry unfruitful valley full of springs, and clothed with verdure by timely rains;' a delightful image of the kindness vouchsafed to those, 'in whose hearts the ways of Zion are.'

(8) מֵחַיִל אֶל חָיִל, i. e. with strength continually increasing as they proceed; "crescit eundo."—יֵרָאֶה, Fut. Niph., i. e. [אִישׁ each] *shall exhibit himself, make his appearance* in Zion; none shall stop short in the journey, before it is completed and his wishes are attained.

(9) שִׁמְעָה .... הַאֲזִינָה, Imp. parag. 207.

(10) מְשִׁיחֶךָ, *of thine anointed one*, i. e. of David whom thou hast anointed to be king.—פְּנֵי *before*; this word may be rendered *face*, or *person*; but in sense it is expletive.

(11) הִסְתּוֹפֵף, Hiph. of סָפַף; *standing upon the threshhold*.—מִדּוּר *rather than dwelling*.

(12) חֵן, *grace, favour.*—וְכָבוֹד, *and abundance,* i. e. abundant favour, 440. For such a sense of כָּבוֹד, see Ps. 49: 17. Is. 10: 3. 66: 12, et al.—לַהֹלְכִים בְּתָמִים, *to those who live in an upright manner, who behave themselves with integrity.*

No. LVII. Ps. XC.

The title attributes this Psalm to Moses; nor is there any thing in the contents of it, which would render it improbable that he was the author. If we suppose that it was written by him, near the close of life, and after a great part of the adults, who came out of Egypt with him, had fallen in the wilderness, in consequence of having incurred the divine displeasure, we shall see a force and beauty in the language which are peculiar, and well become the pen to which they are attributed.

(1) מָעוֹן, *dwelling-place,* but here in a secondary sense, *refuge.* —לָנוּ, Dat. *commodi, for us,* i. e. for men such as we are; for so the extent of the following words direct us to construe this, in as much as בְּדוֹר וָדוֹר cannot be said of any one generation, and therefore not of that merely which was contemporary with Moses.

(2) יֻלָּדוּ, in pause, 146, lit *were begotten,* or *were born.* So the creation of the mountains is sometimes expressed; see a similar expression respecting the dew, in Job 38: 28, 29; and also respecting Wisdom, Prov. 8: 24, 25.—וַתְּחוֹלֵל, *or thou hadst brought forth,* viz. formed, created; a figurative mode of expression, of the same nature as *the birth of the mountains* above.—אֶרֶץ וְתֵבֵל, *the earth and the habitable world.* When conjoined, as here, תֵּבֵל means, *orbis habitabilis, οἰκουμένη,* and so it is often taken for the *inhabitants* of a land. But in many cases, there is no difference between אֶרֶץ and תֵּבֵל.—אַתָּה אֵל, *thou art God,* i. e. always the same, always God; there is no change, no failure, incident to thee.

(3) But how different is man! Thou turnest him עַד־דַּכָּא, lit. *until he is crushed,* i. e. *until he becomes dust,* or *to dust.* שׁוּבוּ, *return,* i. e. to dust; comp. Gen. 3: 19.

(4) Exceedingly diverse from this is the condition of the ever-

lasting God; who is not affected by any succession or length of time;—כִּי etc., *but with him*, or *before him*, *a thousand years*, etc. —כְּיוֹם אֶתְמוֹל, *like the day of yesterday*, *like yesterday.*—כִּי יַעֲבֹר, *when it is past;* a vivid image, descriptive of faint impressions on our minds, which is proverbial in the mouth of even the multitude. —וְאַשְׁמוּרָה, i. e. וּכְאַשְׁמוּרָה, כְּ being brought from the preceding *στίχος*, 562.—בַלָּיְלָה, *during the night.* The question has been disputed, whether the Old Testament makes mention of only *three* watches; or (like the New Testament, Mark 13: 35) has *four.* The former is altogether the most probable; see Judg. 7: 19. The object of this comparison is like that of the preceding one, viz. to represent as it were the nothingness of a thousand years, in respect to the eternity of God. Rosenmueller construes this verse differently, and (as it seems to me) with a loss of the antithesis which the poet designed to present.

(5) זְרַמְתָּם, lit. *thou dost overwhelm them*, i. e. thou dost sweep away them [men], as with a flood.—שֵׁנָה יִהְיוּ, *a sleep are they*, i. e. they vanish, or pass away, like sleep, or as a dream.—יַחֲלֹף *they shoot up*, *spring up*, like grass in the morning, i. e. like grass when the dews of night have refreshed it.

(6) יָצִיץ, Fut. Kal of צוּץ, [which] *is blooming* in the morning.—וְחָלָף, (in pause), *and shoots up.* At evening יְמוֹלֵל, *one cuts it down*, 500.—וְיָבֵשׁ, *and it withers;* a beautiful image of the brevity of human life, often repeated by the sacred writers.

(7) כִּי־כָלִינוּ, *for we are consumed*, 181. Note 2.

(8) שַׁתָּ, Praet. Kal. 2 person, from שִׁית, and put for שַׁתָּה, 293.—עֲלֻמֵנוּ, 41 and 63, suff. of עָלוּם, pass. Part. of עָלַם; lit. *our hidden thing*, i. e. our secret sin.—לִמְאוֹר פָּנֶיךָ, *in thy light*, i. e. in full light, thou hast fully disclosed our secret sins.

(9) פָּנוּ, *turn*, *revolve*, *pass away* or *vanish*, because of thine indignation.—Our years כִּלִּינוּ, *come to an end.*—כְּמוֹ, *as*, poet. for כְּ.—הֶגֶה, *a sigh*, *a murmur*, or *a thought;* another very vivid image of the brevity of human life.

(10) יְמֵי שְׁנוֹתֵינוּ, *as to the days of our years*, Nom. abs., 415. —בָּהֶם, lit. *in them* are 70 years.—וְאִם בִּגְבוּרֹת, *and if by reason of strength*, i. e. robustness of body, *there be* 80 *years.*—וְרָהְבָּם,

from רָהַב, *yet is their pride*, i. e. that in which men boast.—אָוֶן, *sorrow, wretchedness.*—גָּז, from גּוּז, [their pride] *passes away.*—חִישׁ, *swiftly.*—וַנָּעֻפָה, Fut. parag. 1 plur. of עוּף; *and we fly away;* another image of the rapid decline of our days.

(11) מִי־יוֹדֵעַ etc., *who knoweth the power of thine anger*, in reference to the destruction of human life, when the divine displeasure is incurred.—וּכְיִרְאָתְךָ עֶבְרָתֶךָ, *and according to thy fear*, i. e. in such a manner as becomes due reverence toward thee, [who acknowlegeth, מִי־יוֹדֵעַ], *thine indignation?* Meaning: 'Who knows the extent to which the power of thine anger may punish; and who acknowledges, with becoming reverence, thine awful indignation?' In this simple way of interpreting, this difficult verse becomes quite plain.

(12) כֵּן הוֹדַע, *so make us to know, teach us.*—לִמְנוֹת, *to compute, number;* i. e. make us so to reckon upon the brevity of human life.—וְנָבִיא, Fut. Kal of בּוֹא, *that we may acquire.*—לְבַב חָכְמָה, lit. *a heart of wisdom*, i. e. a wise understanding, 440.

(13) שׁוּבָה, Imp. parag., *turn*, viz. from thy wrath.—עַד־מָתָי, *how long?* A σιώπησις standing for, '*How long* wilt thou delay to have compassion?'

(14) בַבֹּקֶר, lit. *in the morning*, i. e. soon, early, speedily.—בְּכָל, *during all.*

(15) כִּימוֹת, *according to the days*, i. e. make us glad, for as long a time as thou hast afflicted us.—שְׁנוֹת, i. e. כִּשְׁנוֹת, like כִּימוֹת, 559.

(16) יֵרָאֶה, Fut. Niph. of רָאָה.—פָעֳלֶךָ, *thy works*, viz. of deliverance, aid; Nom. to יֵרָאֶה, 489. But other copies make פָּעָלְךָ, sing.—וַהֲדָרְךָ, *and thy glory*, i. e. the glory of thy benignity; comp. Ex. 33: 18, 19.

(17) נֹעַם, *kindness.*—מַעֲשֵׂה יָדֵינוּ, *the work of our hands*, i. e. (if we refer this to the times of Moses), our undertaking, viz. to reach the promised land.—כּוֹנְנָה, Imp. parag. of Polel, *render stable, secure.*—עָלֵינוּ, *to us, for us;* the sense of עַל not unfrequently agrees with that of אֶל and לְ.

The wish above expressed, is repeated in the final clause, in accordance with the earnestness of the writer's feelings.

The whole Psalm is acknowledged, by all critics of taste, to be one of the most beautiful of all the elegiac compositions which the Scriptures exhibit. Who can read it, especially in a season of affliction, without feeling its power and admiring its excellence?

No. LVIII. Prov. XXIII. 29—35.

(29) אוֹי, ʼōy, *woe;* also the interjection *O!* which is an expression of woe.—אֲבוֹי, *sorrow*, a paronomasiac form here, for the sake of consonance with אוֹי, 571. *a.*—מִדְוָנִים, from מָדוֹן, Dec. III. in the singular; the plur. has Vav moveable, as if from a sing. מִדְוָן.—שִׂיחַ, *complaint, complaining.*—פְּצָעִים, *wounds.*—חִנָּם, *without reason, gratuitously*, i.e. without being engaged in honourable warfare, without fighting against the enemies of his country. The ignoble cause of a drunkard's wounds is, by implication, set in *antithesis* to the noble source of the patriot-warrior's wounds.—חַכְלִלוּת, *dulness of eyes*, an exceedingly characteristic stroke of the appearance of the drunkard, after his intoxication. The dull, heavy, (as we say) *glassy*, appearance of the eye, is an obvious and well known trait of intemperance. In the text of Hooght, the first ל of this word has a Munahh over it, which is omitted here because it is an error.

(30) Now follows the answer to the above questions.—לַמְאַחֲרִים, *to those who delay, to those who tarry long* etc., is woe etc.—עַל הַיָּיִן, *over the wine*, or *at the wine.* Before לַמְאַחֲרִים and לַבָּאִים (*to those who go*, from בּוֹא), the words *woe, sorrow*, etc., are obviously implied; i.e. to such persons as delay, etc. all the woes enumerated belong.—לַחְקוֹר (ו fulcrum, 64), lit. *to seek out, to investigate*, which means here, *to taste, to make trial of.* It seems like an ironical expression, borrowed from the language which drunkards employ, when they represent themselves as *tasting, proving* wine; a soft expression in their mouth, to describe the excessive drinking of it.—מִמְסָךְ, *mingled* wine, i.e. wine mingled with drugs of an intoxicating nature, wine in which such drugs were steeped.

(31) אַל־תֵּרֶא, Fut. apoc. Kal of רָאָה; for tone, see 101. *c;* *thou must not look*, 504. *i.*—כִּי, *when.*—יִתְאַדָּם, (in pause), *when*

it looks red; which is the distinguishing trait of wine that is approved by the people of the East. E.g. Olearius (Travels) states, that the Armenians colour their white wines with log-wood, or saffron, in order to make them red.—כִּי יִתֵּן etc., lit. *when it shall present its eye in the cup*, i. e. when it shall sparkle (as we say), when it shall foam with the gas which is in it, and have a lively, sparkling taste. The Hebrew expression has great vivacity.—יִתְהַלֵּךְ בְּמֵישָׁרִים, *it goes* [down] *smoothly;* which is characteristic of the best of soft wine. — בְּמֵישָׁרִים means, *directly*, *straightly*, i. e. without any impediment, smoothly or easily.

(32) אַחֲרִיתוֹ etc., *its latter end, the sequel of it, is like a serpent's bite.*—יִשָּׁךְ, Fut. Kal of נָשַׁךְ, in pause.—יַפְרִשׁ, Hiph. from פָּרַשׁ, which means *to separate, to divide.* But the Syriac Aphel (Hiphil) of this verb, ܐܦܪܫ, means *punxit.* Hence we may render here, *stings, wounds.* This description of the consequences of intoxication is exceedingly vivid. I know not how it could be made more so.

(33) זָרוֹת, Part. fem. of זוּר, *strange women*, i. e. prostitutes; one of the natural and usual consequences of intemperate drinking.—וְלִבְּךָ, *et animus tuus*, i. e. *thou thyself*, 475. 2. *c.*—תַּהְפֻּכוֹת, *perverse things;* another natural consequence of the same beastly vice.

(34) כְּשֹׁכֵב, *like one who lays himself down*, i. e. in order to obtain sleep.—בְּלֶב (לֵב), *in the midst*, lit. *in the heart.*—חִבֵּל, prob. *mast.* By the first image, the *reeling* of the drunkard is designated; by the last, both his reeling and his extreme danger are characterised with a powerful hand.

(35) הִכּוּנִי, Hiph. of נָכָה, *they have stricken me*, [shall he say]; for יֹאמַר is here implied, 555.—בַּל חָלִיתִי, [yet] *I felt not the pain*, i. e. they have stricken me when I was insensible to the wounds, and could make no efforts to escape them.—הֲלָמוּנִי, *they have thrust at me*, בַּל יָדָעְתִּי, [when] *I knew it not.*

So much for complaint, on account of the beating and wounds which the drunkard had received in his broils. But all this does not wean him from his cups. No sooner has he finished the complaints, which his pain at first occasions after he has awaked from

intoxicated sleep, than he again thirsts for the fatal cup, and asks; —מָתַי אָקִיץ, *when shall I rouse up?* an exquisite stroke delineating the inertness, lassitude, and drowsiness, which are not yet shaken off, and under which he is now impatient, because they keep him from his cups.—אוֹסִיף, i. e. מָתַי אוֹסִיף, *when shall I add? when shall I again?* 533.—אֲבַקְשֶׁנּוּ, Piel Fut., Dagh. omitted in ק, 73. Note 3;—ֶנּוּ epenth. suffix, referring to יַיִן *wine*. —עוֹד *yet more;* i. e. the first inquiry of the person, who awakes from his intoxicated state, indicates an impatience to repeat his draughts. What can be more to the life, than this?

No. LIX. Job IV. 12—21.

(12) וְאֵלַי, *now to me.*—יְגֻנָּב, (in pause), was a matter *secretly brought* or *disclosed*. And mine ear received שֶׁמֶץ, *a whisper*, respecting it or of it; i. e. it was whispered, q. d. secretly communicated to me. A preparation by the speaker for the narration which follows, and well adapted to excite attention.

(13) In the thoughts מֵחֶזְיֹנוֹת, [which arose] *from the visions* of the night, i. e. in a dream, or nocturnal vision; as the following *στίχος* shews.—בִּנְפֹל, 520 and 521. *a*.

(14) קְרָאַנִי, *came upon me*, קָרָא in a like sense with קָרָה, 279.—וְרֹב, lit. *the multitude*, here put for כֹּל, *all*.

(15) וְרוּחַ, *for a spirit.* The hair of my flesh תְּסַמֵּר, *was stiff with horror*; a most vivid image of fear and alarm.

(16) יַעֲמֹד, viz. רוּחַ.—אַכִּיר, Hiph. of נָכַר.—מַרְאֵהוּ, *its countenance.*—תְּמוּנָה, *a form, image* only, was before my eyes; i. e. he could not, on account of terror, look on it steadily enough to recognize what its features were; he only saw an indistinct form; all graphically expressive of terror and astonishment.— דְּמָמָה וָקוֹל, lit. *silence and a voice*, i. e. a low voice, a whisper, 569; finely adapted to increase the awe and solemnity of the whole.

(17) 'Shall mortal man be more just than God?'—אִם, *ne*, interrogative. 'Shall man (גָּבֶר in pause for גֶּבֶר) be purer than his Maker?'

(18) בַּעֲבָדָיו, *in his servants*, i. e. those who are more immediately employed by him in heaven, as the following στίχος shews.—And to his angels he attributes תָּהֳלָה, *folly, error*, i. e. compared with his own infinite perfection.

(19) אַף, *how much less;* so Rosenmueller and Gesenius, supposing it to stand for אַף כִּי. The sense is good; but we may come to the same idea with a less violent ellipsis, or at least, by one which is every where practised in poetry; i. e. by simply carrying forward לֹא יַאֲמִין from the preceding verse, we have a plain idea, viz. אַף, '*surely then*, [he will not confide in] those who dwell in houses of clay, etc.;' see 562.—בָּתֵּי, irreg. const. plural of בַּיִת. *Houses of clay* is a vivid image of the frail and perishable nature of human bodies. There seems to be a reference in this, also, to Gen. 2: 7. 3: 19; but it is not absolutely necessary to suppose this.—אֲשֶׁר . . . . יְסוֹדָם, *whose foundation* is in the dust; an additional evidence of great frailty and of a perishable nature.—יְדַכְּאוּם, lit. *they crush them*, viz. men who dwell in houses of clay, etc. But the verb has an indefinite Nom., and is here employed in a passive sense, i. e. *they are crushed* before the moth; an additional, most vivid image of the frailty of man; see 500. Note 2. Rosenmueller and Gesenius construe לִפְנֵי עָשׁ, AS *the moth, sicut tinea*, and appeal to 1 Sam. 1: 16, as a confirmation of this meaning. But as this is a very doubtful sense of לִפְנֵי; and as the Hebrews familiarly say, 'are smitten, scattered, crushed, dispirited etc., לִפְנֵי, *before* an enemy;' I understand the phrase in a like sense here. 'Men are crushed *before* the moth;' i. e. the moth, insignificant and harmless as it appears to be, has power to crush them; a more vivid image than the other, while the *usus loquendi* is equally well preserved.

(20) מִבֹּקֶר לָעֶרֶב, *from morning to evening*, i. e. in a day, in one day, in a very short space of time.—יֻכַּתּוּ, Hoph. Fut. of כָּתַת, 261. in e. g., and 146.—מִבְּלִי מֵשִׂים, *without any one considering*.—מֵשִׂים is a Hiph. Part. of שׂוּם, and is a *constructio praegnans*, implying לֵב, *animum*, after it; and שׂוּם לֵב means, *to consider*. The meaning is, *suddenly*, i. e. before any one has time to consider or to think. In the same manner, the Hebrews use לֹא

יֵדָע, *one knows not*, for *suddenly*, *unexpectedly*. The whole verse is exceedingly animated.

(21) הֲלֹא, *ecce, lo.*—יִתְרָם בָּם, lit. *their excellence* [which is] *in them;* but the pron. בָּם is redundant, 544.—נִסַּע, Niph. of נָסַע, lit. *is torn away*, viz. by violence, an intensive description of the sudden and violent manner in which human glory and fancied excellence perish, or are wrested from the possessor.—וְלֹא בְחָכְמָה, lit. *but not with wisdom*, i. e. men die before they have made any great advances in knowledge and understanding; another trait which strongly indicates their frail, perishable, imperfect state.

The implication of the whole is this: 'How can man, so frail, so short-lived, so ignorant, and so erring, presume to be righteous before God, or to plead his merits there!' The whole picture is drawn with a master-hand, in colours so vivid and so skilfully laid on, that he must be destitute of all taste for painting of this nature, who is not deeply penetrated with a sense of its beauty and excellence.

No. LX. 2 Sam. XII. 1—7.

The student will find an account of the occasion which gave rise to this beautiful parable, in the history of David's conduct, chap. XI., and in the context which follows the parable itself.

(1) שְׁנֵי, 457. *a*.—אֶחָת, for אַחַת, 142. *a*, and 144.—רָאשׁ, *plenè*, for רָשׁ, Part. of רוּשׁ, 270. 5.

(2) הַרְבֵּה, 403. *d*.

(3) וְלָרָשׁ, where רָשׁ is written in the usual form of the Part. in verbs ע״ו.—אֵין־כֹּל, *nothing at all*—כִּי אִם, *except.*—קְטַנָּה, fem. of קָטָן.—וַיְחַיֶּהָ, Fut. Piel of חָיָה, with suff. ־ֶהָ.—מִפִּתּוֹ, *of his morsel*, viz. of bread, from פַּת, Dec. VIII. *c*.—תִּשְׁתֶּה, *did it drink*, Imperf., (as also the preceding תֹּאכַל), 504. *c*. So also, תִּשְׁכָּב which follows.—כְּבַת, בַּת for בָּנְת, 107. 2.

(4) הֵלֶךְ, lit. *way, journeying*, here for *traveller*, i. e. elliptically for אִישׁ הֵלֶךְ, 548. *b*.—וַיַּחְמֹל, *and he spared*, i. e. he was sparing, he refrained.—לַעֲשׂוֹת, *to dress, to provide.*—הַבָּא, *who had come*, 412. Note 1.

(5) וַיִּחַר, apoc. Fut. of חָרָה.—חַי יְהוָה, lit. *alive is Jehovah*, i.e. as Jehovah liveth,—as surely as Jehovah liveth; an oath of the highest nature.—כִּי בֶן־מָוֶת, it is certain as Jehovah lives, *that a son of death*, i.e. condemned to death, shall the man be, who has done this, 444. *d.*

(7) אַתָּה הָאִישׁ, *thou art the man;* i.e. Thou art the man who hast done this, viz. who hast acted in a manner which corresponds with the conduct of the rich man in this parable, and which may be justly compared to it; *thou art the man*, who hast wronged and oppressed the poor, and taken from him that which was very dear to him and which was rightfully his; thou, by thine own declaration, art the man, who is worthy of death for the crimes which he has committed.

It may be seen here, that according to the laws of interpreting parables, one principal point is the aim of the speaker, viz. to illustrate the oppression and wrong which David had done to Uriah; while all the other circumstances of the parable are added, merely for the sake of verisimilitude and concinnity.

No. LXI. Judg. IX. 6—20.

(6) בַּעֲלֵי, *possessors, inhabitants.*—עִם אֵלוֹן, *by the ilex, near the ilex,*—מֻצָּב, Part. Hoph. of נָצַב, *planted.*

(7) וַיַּגִּידוּ, with an indef. Nom., 500. *a.*

(8) הָלוֹךְ הָלְכוּ, 514. *d.*—מָלוֹכָה, *mŏl-khā*, the points are adapted to the Qeri מָלְכָה, which is the Imp. paragogic; for such a form, see 212. 5.

(9) הֶחֳדַלְתִּי, הֲ interrog., 152. *d.* 2, which, however, supposes that the following ח is pointed with Qamets. And this should be the case; for no analogy explains the Hhateph Qamets here, and the word should be written either הֶחָדַלְתִּי, or הֶחֳדַלְתִּי.—אֲשֶׁר־בִּי, *by which, through me.*—יְכַבְּדוּ אֱלֹהִים, *they honour God*, i. e. God is honoured etc., 500. Note 2, which seems to refer to the oil used in consecration, as in Ex. 30: 24, or to the oil which was mingled with cakes presented in sacrifice, as in Lev. 14: 10, 12, 21, 27, etc.; and to the perfumed oils used on the head, and parts of

the dress etc., in the East.—לָנוּעַ עַל, *to wave over* the trees, i. e. to reign over them; which is here designated, very appropriately to the nature of the king, by *waving over them.*

(12) לְכִי, Imp fem. of יָלַךְ.—אַתְּ, pronoun fem., see 165. *e.* —מָלְוכִי, the points are adapted to the Qeri, viz. מָלְכִי, fem. Imp., see in 212. 5.—הֶחֳדַלְתִּי, as before in v. 11.—הַמְשַׂמֵּחַ אֱלֹהִים, *which gladdens Elohim;* Dag. omitted in מְ, 152. *a.* 5. The reference here is to the use which was made of wine, in the libations etc. which were presented to the Deity, and to the common use of it by men.—לָנוּעַ, as before.

(14) הָאָטָד, *the buck-thorn*, or *bramble.*—מְלָךְ, 89.

(15) אַתֶּם מֹשְׁחִים, *ye will anoint me*, i. e. constitute or make me king, which was done by the ceremony of anointing; 527. *a.* —לְמֶלֶךְ, 507. *b.*—חֲסוּ, Imp. of חָסָה.—בְּצִלִּי, from צֵל, Dec. VIII.

The explanation of this parable or fable, immediately follows v. 15. The general object cannot be mistaken. Of courtesy and from gratitude, if not of right, one of Gideon's lawful heirs should, in the view of Jotham, have been chosen for a leader in Israel, seeing that Gideon had wrought so many and such signal deliverances for them. But the men of Shechem had slain his 70 sons, (all of the legitimate ones except Jotham), in one day. By the symbol of the olive and the vine, two of the most useful of all the fruit-trees which grow in Palestine, Jotham reminds the men of Shechem, that the nobler branches of his family, (although they ought to have been chosen as leaders in Israel), might despise the thought of ruling over such men as the Shechemites. The bramble represents Abimelech; a truly sarcastic image. The olive and the vine could speak of *waving over the trees;* but as to the little stinted buck-thorn or bramble, which grows only in a barren desert, how could this *wave over* them? And then the irony contained in the invitation given by it to the trees, to come and seek refuge in its shadow—the ilex and the lofty cedars of Lebanon seeking refuge in the shadow of a stinted bramble-bush!—what could be more severe upon Abimelech? Finally, as the bramble assumes to itself airs of haughtiness, when it is invited to

be king, and threatens vengeance to the cedars of Lebanon, in case they refuse to pay due homage to this importance; so Jotham warns the Shehemites, that Abimelech, vile and insignificant as he was, might be expected to revenge all the slights which he would receive from them, after a little while, and that mutual jealousies and contentions would destroy them both.

The whole apologue is not more beautiful for the simplicity of its language and structure, than for the eloqnence and severity of the appeal which it makes to the Shechemites, and the boldness of the man who dared thus to address the murderers of all his father's house.

No. LXII. Is. V. 1—7.

(1) אָשִׁירָה נָּא, *let me sing now*, Kal Fut. parag., from שִׁיר.—לִידִידִי, either, *respecting my beloved*, or, [a song] *of my beloved*, taking שִׁירַת from the next stanza, 562. לִידִידִי may also be rendered, *friend*. The prophet means to represent the case of a *friend* of his, who had a vineyard, and who dealt with it as the sequel shews.—שִׁירַת, before this אָשִׁירָה is implied, 562.—דוֹדִי (= יָדִיד), *friend*—לְכַרְמוֹ, *respecting his vineyard*.—בְּקֶרֶן, *on a mountain-top*, or, *the summit of a hill*; probably the southern aspect of a hill is here meant, a place best adapted of all for the production of choice grapes. In Arabic, קֶרֶן means *hill* or *mountain-summit*; and so the Swiss call their mountain-summits, Shreckhorn, Wetterhorn, Aaerhorn, etc. i. e. Terror-horn, Storm-horn, etc.—בֶּן־שָׁמֶן, lit. *the son of oil*, i. e. fat, rich; comp. 444. *d.*

(2) יְעַזְּקֵהוּ, *he dug it up*.—*And he planted it with the* שֹׂרֵק, a noble species of vine; at the present day, in a like sense we could say, 'with the Madeira-vine.'—מִגְדָּל, *a tower*, viz. for the residence of the keeper, and for defence against predatory ravages. *And he hewed out a wine-vat* (יֶקֶב) *therein*, בּוֹ.—וַיְקַו, Piel Fut. of קָוָה, 286, 2.—לַעֲשׂוֹת, *for the production*.—בְּאֻשִׁים, *sour, worthless* grapes; which after planting the שֹׂרֵק, he could not well expect. After בְּאֻשִׁים the word עֲנָבִים, *grapes*, is implied.

Here, as it seems to me, the parable properly ends; as ap-

pears from the direct address to Jerusalem and Judah, in the following verse. It is God who speaks, in this direct address, and continues the figurative style, used in the parable itself, the interpretation of which could be attended with no difficulty, in regard to those who were addressed.

(3) יוֹשֵׁב and אִישׁ, each sing. *generic*. *Judge now between me and my vineyard*, i. e. judge of the case in respect to me who am your God, and yourselves who are my people.

(4) מַה־לַּעֲשׂוֹת, 75. *a*; *what can be done*, 523. *d*.—וְלֹא עָשִׂיתִי בּוֹ, lit. *and I have not done in respect to it*, i. e. which I have not done for it.—מַדּוּעַ etc., *why then* etc., i. e. why, when I had a right to expect obedience and affection, have Israel rebelled, and rendered me evil for good?

(5) אוֹדִיעָה, Hiph. Fut. of יָדַע, *I will shew*.—עֹשֶׂה, *acturus sum*, 529.—הָסֵר, Hiph. Inf. abs. of סוּר, elliptical for הָסֵר אָסִיר, *I will surely remove*, 517.—וְהָיָה לְבָעֵר, lit., *and it shall be for burning*, i. e. it shall be consumed; 523. *d*.—בָּעֵר is the Inf. of Piel. —פָּרֹץ, Inf. abs. elliptical for פָּרֹץ אֶפְרֹץ, *I will surely break down*, 517.—וְהָיָה לְ, 507. *b*, *and it shall be trodden down*.

(6) בָּתָה, lit. I will make it *an end*, i. e. I will make an end of it. More probably the true reading here is בַּתָּה, *wasting*, *desolation*; comp. in Is. 7: 19.—לֹא יֵעָדֵר, *it shall not be dug with the mattock*, *hoed*, or, *it shall not be weeded*, *cleaned*.—וְעָלָה, *and there shall grow up*.—וְעַל, *and unto*.—מֵהַמְטִיר, lit. *from raining*, i. e. that they shall not rain, 521. Note.

Meaning of vs. 5, 6: 'Because I have done every thing for Israel which could be done, by way of favour and blessing, and they have been altogether ungrateful and disobedient, therefore I will give them over to severe punishment, to wasting and destruction.'

(7) The person speaking is now changed, and the prophet himself directly addresses his countrymen, adding a summary explanation of the whole, in a single sentence. *The vineyard of Jehovah are the men of Israel, and the men of Judah, the plant in which he delighted*, שַׁעֲשׁוּעָיו, lit. *of his delights*. *And he looked for justice, but behold, murder; for equity, but lo! the cry* [of the oppressed].

A most striking portrait of the character and conduct of the Jews. The student will not overlook the paronomasia here; *He looked for* מִשְׁפָּט*, and behold!* מִשְׂפָּח; *for* צְדָקָה, *and lo!* צְעָקָה, 570. *b.* In this figure Isaiah greatly abounds, so that it may be regarded as one of the usual characteristics of his writing.

In interpreting this parable, Gesenius makes it to end with v. 6; and in regard to וְעַל הֶעָבִים אֲצַוֶּה, he remarks, that 'the writer has fallen out of his fiction here,' inasmuch as the owner of the vineyard is a man merely, and cannot *command the clouds.* Eichhorn also, feeling the like difficulty, has rendered אֲצַוֶּה, by *beschwören, to conjure, to exorcise!*—a liberty sufficiently large. But on the ground above stated, viz, that the parable properly ends with v. 4, (which seems to be plain from the change in the language, for would the prophet's friend, in his song, address *the men of Judah and Jerusalem?*) there is no need of charging Isaiah with having forgotten himself in writing—a charge to which he is as little exposed as any author whom I could name; nor of introducing *an exorcist* into the scene. Did the vine-dressers of Judea, (who had so much occasion for timely rains, and for the want of which they often suffered much), seriously believe, that they could *exorcise* the clouds, and make them pour down the rain, or refrain from pouring it down? If not, how can the *verisimilitude* of the parable be kept up by representing the vine-dresser as declaring, that he would *exorcise the clouds*, so that they should not rain? Where is there any parallel to this?

The whole parable, and the application of it, is exceedingly striking and beautiful. The moral impression is of a high and awful nature, and leaves the mind deeply affected with the guilt of ingratitude and disobedience, on the part of those who are continually receiving unnumbered blessings from heaven.

No. LXIII. Ps. LXXX. 9—20.

This exquisite composition is ascribed, in the title, to Asaph. But whether it was the Asaph so noted in the time of David for his skill in music, and probably in song, (1 Chron. 15: 19), there is nothing which can certainly determine. Some have assigned

this Psalm to a period as late as the time of the Maccabees; others to the time of Jehoshaphat; and some to that of Joram; all without any definite and satisfactory reasons. On the contrary, v. 3 seems evidently to refer to a state of things in Palestine, antecedent to the division of the ten tribes; nay, one might almost suspect, antecedent to the time in which the tribe of Benjamin was nearly destroyed, Judg. 20: 41 seq; for the reference in the Psalm appears to be to those tribes which were, at the time of writing it, of conspicuous military significance and power. On the whole, however, one may assign it to the Asaph who was contemporary with David; and the occasion of it seems to have been, some reverse in war which David had suffered, and the consequent destruction of some part of his kingdom.

The ardent intercession which the writer makes for his suffering people, in the first part of the Psalm, is crowned by the allegory or parable which concludes the piece, and which is one of the most exquisite of all this species of composition that can any where be found.

(9) תַּסִּיעַ, *hast thou removed, hast thou transplanted*, for so the nature of the image requires it to be rendered.—*Thou didst drive out the heathen* [the Canaanites], וַתִּטָּעֶהָ, Fut. Kal of נָטַע, with suffix; *and didst plant it*, viz. the vine, i. e. Israel.

(10) פִּנִּיתָ, *thou didst make room, thou didst remove*, viz. whatever stood in its way.—וַתַּשְׁרֵשׁ, *and cause to take root.*—שָׁרָשֶׁיהָ, *shŏ-rā-shè-hā*, 68.

(11) כָּסּוּ, *kŏs-sū*, with Qamets Hhateph; see in Par. I. Pual.—צִלָּהּ [by] *the shade of it*, the Abl. of instrument.—וַעֲנָפֶיהָ, *and* [by] *the shoots of it* [were] *the cedars of God* [covered]; כָּסּוּ is implied after these last nouns, and is adduced from the preceding στίχος, 562. *Cedars of God*, lofty cedars, 465. *e.* Rosenmueller and De Wette understand this comparison to mean only, 'like the cedars.'

(12) קְצִירֶיהָ, *its branches, luxuriant shoots* that were to be pruned off, as the etymology of the word shews.—יָם, i. e. the Mediterranean Sea, the *western* boundary of Palestine.—נָהָר, i. e. the Euphrates, the *eastern* boundary of Palestine; see Gen. 15:

18.—יוֹנְקוֹתֶיהָ, i. e. it sent forth *its branches*, תְּשַׁלַּח from the preceding *στίχος*.

The imagery, thus far, presents a lively representation of the flourishing state of the Hebrews, after they had been transplanted from Egypt to Palestine. Next comes the reverse of this prosperous condition; the imagery being still kept up.

(13) גְּדֵרֶיהָ, why hast thou broken down *its hedges*, and thus exposed it to be devoured? as follows—*So that all who pass by the way* אָרוּהָ, *crop it off, devour it;* from אָרָה.

(14) יְכַרְסְמֶנָּה, Fut. Pilel, from the pluriliteral כִּרְסֵם, 300.—מִיַּעַר, *out of the forest*, or, *belonging to the forest.*—וְזִיז שָׂדַי, *and the wild beast*, lit. *the moving creature, of the field;* from זִיז, *to move about.*—יִרְעֶנָּה, Fut. Kal of רָעָה.

(15) Thus far the wasted, desolate condition of the country; or, at least, of that part of it which is the subject of complaint. And now follows supplication in its behalf.—שׁוּב, *return, turn back*, viz. from thine anger.—הַבֵּט, from נָבַט.

(16) וְכַנָּה, *and protect* [it]; so Ges. and LXX. Rosenmueller and others, *plantam, plant;* but with a less certain etymology. It is Imp. parag. of כָּנַן.—*Protect what thou hast planted with thine own right hand.* The parallel *στίχος* explains the figure.—וְעַל־בֵּן, i. e. וְכַנָּה עַל־בֵּן, *yea, protect the son*, viz. Israel, often called *a son*, see Hos. 11: 1.—אִמַּצְתָּה לָּךְ, *whom thou hast established for thyself*, i. e. to whom thou hast given a settled abode in the promised land, and that they may be a people devoted to thee.

(17) שְׂרֻפָה, Part. pass. fem. of שָׂרַף; *burned in the fire is the vine*, etc. The writer, from the strength of his feelings, again returns to complaint of the desolation which had been made.—כְּסוּחָה, Part. pass. of כָּסַח; *cut off, cut up.*—מִגַּעֲרַת פָּנֶיךָ, lit. *at the rebuke of thy countenance*, which may be retained; or we may render simply, *at thy rebuke*, 475. 2. *b.*—יֹאבֵדוּ, in pause, i. e. *the vines perish*, or, the Israelites, the בָּנִים referred to in the preceding verse, perish.

(18) *Let thy hand be* עַל אִישׁ, *over the man*, i. e. let it protect him.—אִישׁ יְמִינֶךָ, lit. *the man of thy right hand*, i. e. Israel whom thy right hand has planted and established; comp. 424, for the

latitude of the signification of the Gen. case.—עַל־בֵּן etc., as in the preceding verse.

(19) The writer pleads that this supplication may be answered, because distresses have not come upon them in consequence of apostasy from the worship of the true God; *We have not turned back from thee.*—תְּחַיֵּנוּ, Piel of חָיָה, lit. *restore us to life*, i. e. rescue us from our distressing condition, in which our very life is endangered.—וּבְשִׁמְךָ, *for by thy name are we called;* another motive why they should experience the interposition of God's protecting hand.

(20) *Jehovah!* [God of] *the armies of heaven*, הֲשִׁיבֵנוּ, *bring us back*, viz. from our calamitous state, *restore us*, viz. to our former condition.—הָאֵר פָּנֶיךָ, Hiph. Imp. of אוֹר, lit. *make thy face to shine*, i. e. look propitiously upon us.—וְנִוָּשֵׁעָה, Fut. Niph. parag. of יָשַׁע, *and we shall be delivered*, viz. from our troubles and distresses.

The temper of mind, the subdued yet deep feeling of soul, which the writer exhibits; the delicacy of his touches, the simplicity of his imagery, the earnestness with which he pleads for his people and country, the high sense of dependance on the mercy of God which he evidently cherishes, and the unaffected manner in which the whole is presented; unitedly constitute one of the most delightful pictures of this nature which was ever drawn. May he who reads, learn to plead for himself and for others with such fervency, and with such a humble yet confiding spirit!

INDEX.

PART I.

PART II.

PART III.

SELECT PORTIONS OF PROSE.

SELECT PORTIONS OF POETRY.

PARABLES.

NOTES.

Error p. 220.